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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

ANGLICAN MISSIONS AND THE FREE CHURCHES.

It seems to be generally agreed that the first impression made by Mr. Bright's reference to the address of the Bishop of Truro was erroneous. The interpretation put upon that address has been emphatically repudiated by its author, and no one should know better than himself what he really meant. The bishop therefore must be fully acquitted of exceeding the episcopal standard of propriety, or of going beyond what may very naturally have appeared to him an inevitable duty. The *Times*, indeed, thinks the case to be so clear that neither apology nor defence was necessary. "There is no need," we are told, "for a bishop to be over scrupulous in acknowledging the fact that he is the representative of an organisation which, on its own principles, must needs deem itself superior to that of Methodist bodies, and that he believes it would be a good thing for his diocese if his people were detached from the existing Nonconformist communities and reunited with the Church." Notwithstanding all this, however, it is indisputable that the Methodists of Cornwall have taken great offence, and that the Free Churches generally think they have much cause of complaint. Bishop Benson himself they do not deny to be everything that a gentleman and a clergyman ought to be. But he comes to them as the official representative of a system. He speaks as the system requires him to speak. He acts as the system requires him to act. He is, in fact, as we incidentally suggested last week, a crucial illustration of the incongruity between the ecclesiastical institution that happens to be politically established and the actual religious life of the nation. It is worth while to look into this subject a little more fully, and the absence of any special fault on the part of Bishop Benson enables us to do so altogether apart from personal criticism.

Why cannot the Episcopal Church of this country elaborate or extend its religious organisation without exciting suspicion and distrust on the part of sister churches? The real answer is, that she acknowledges no sister churches in this land. She will not allow that she is only one amongst many sections of the church in England. Her idea of her mission is such that she must be either all or nothing. There is, therefore, little wonder that any aggressive movement on her part, even though professedly directed only against sin and unbelief, is viewed with suspicion by other Christian communities already in partial possession of the ground, but whom she will not on any terms acknowledge as worthy allies. And there are two particular reasons for this intolerance on the part of the Episcopal Church; one of which is caused by her imperfect severance from corrupt Romish traditions, while the other is bound up with her political assumptions. The latter may be remedied by disestablishment; the former affects her equally in America and in the colonies, and is irremediable, except by a new Reformation.

If a new Independent, Baptist, or Methodist church be opened in any particular district, there may indeed be differences of opinion amongst the congregations already existing as to the necessity for the new-comer. But the inspiration of a common aim is generally recognised, and the disavowal of any desire to weaken existing means of grace is for the most part readily believed. Few, if any, of the Free Churches any longer believe in the permanent and binding authority of any one form of church organisation or government. The plea of the newly-formed church is that there are parts of the ground unoccupied, or sections of the population with which it is peculiarly fitted to deal. The force of such a plea is almost always practically owned by the presence at the opening services of ministers and members from most of the other Nonconformist congregations. In the speeches delivered, it is the habit to enlarge upon the fact that there is a substantial body of doctrine which Independents, Baptists, Presbyterians, and Wesleyans all hold in common. It is acknowledged that all alike are seeking the glory of God and the salvation of man; and it is urged that the points of difference are comparatively superficial ones which need not prevent harmonious work. Of course, if the newly-opened church be of the Unitarian persuasion, or in any other way should widely depart from commonly-held standards of belief, the feeling is very different. Whether there ought to be, even in such cases, a possibility of recognising a real communion of religious life underlying even such variations of doctrine, is a point at present earnestly discussed in some quarters, and one on which we are not now offering any opinion. We deal simply with facts as they exist; and the fact is as we have put it, that where there is a fairly general agreement in regard to the main points of Christian doctrine as commonly held, mere differences of opinion and practice as to Church government and forms of worship do not excite suspicion or opposition towards any new religious movement. Now why should the case be different in regard to an Episcopalian mission? Two of the three creeds of the Anglican Church represent substantially the belief of all her rivals. And there are not many of the Thirty-nine Articles that excite distinct opposition. So far, therefore, there seems to be no reason why an Episcopal mission should not be cordially recognised by the Christian commonwealth of a particular neighbourhood equally with an extension of Methodism or Independency. Nevertheless there is a difficulty in this case, and a difficulty that for the present is insuperable. That difficulty has been distinctly illustrated by Bishop Benson himself. He claimed for the Church of England not only catholicity, but a special, and, so far as this country is concerned, an exclusive apostolical succession. His denomination is not *a* church, but *the* Church. Its ministers claim an authority which no others can possess. And the formularies of the Church sanctioning confession and absolution give to that authority a very sinister aspect. Such an obstacle to any real communion on equal terms is final and hopeless. The bishop is the representative, not of an organisation which seeks to take part in a common work amongst others, but of an organisation impelled by the essential idea of its constitution to supersede all others by all the means in its power. No wonder, therefore, that the utterances of its representatives are scrutinised with a somewhat watchful jealousy. A Christian alliance that is to include Anglicanism must always be more or less unreal until sacerdotalism is eliminated from the Church.

This, however, is not the element that gives most bitterness to the feelings of the Free Churches that are to be superseded. The peculiar hardship is, that this exclusive sacerdotalism comes armed with the political power and status which, in form at least, represent the authority of the nation. As we touched upon this point last week it is needless to enlarge upon it now. But if Bishop Benson and his missioners would but consider the labour and the sacrifices by which, under the protection of the law, the Wesleyans and others have made Cornwall the most religious county in England, they would not feel much surprise at the feeling excited by another and most incongruous element in our law, which encourages and commands a "brand new bishop" to disregard, and, so far as lies in his power, to neutralise and efface all the concrete results which that labour and those sacrifices have achieved.

READING THE ORACLE.

Probably no ambiguous ancient oracle was ever discussed as keenly as Lord Hartington's very unpretentious utterance on the Establishment question in Scotland. The hesitating and tentative tone of his lordship arose from a feeling, very natural in an official leader, of respect for the wise maxim "never not to prophesy unless you know." But this is much too simple an interpretation for the seers of the daily Press. Some regard the indefiniteness of his language as an ambiguity big with fate. And others look upon it as a reckless tempting of Providence by a politically bankrupt party. But of all the attempts at interpretation we have seen, the hardiest is that of the *Daily Telegraph*, which sees in Lord Hartington's words an assurance that the English Establishment is safe for another century at least, and that the question of the Scotch Church is not ripe for solution. This reminds us of the facility with which Pyrrhus interpreted as a prophecy of good fortune the oracle that announced his destruction. And the reasons given for this rendering are some of them no less amazing. Thus we are told that "the Church is in a transition state, and men are waiting to see whether the Romanising efforts of the Ritualists can be so checked as to leave us a practically Protestant and national institution." A more extraordinary reason for stability can scarcely be conceived; and a

greater satire upon an organisation supposed authoritatively to represent the national religion could hardly be uttered. Surely, the nation itself knows whether it is Protestant or not; at least we should hope so. But so little power has it over this so-called National Church, that the question whether this is Romanist or not can only be determined by patient waiting. The probability is that absurdities of this kind are vented only with a view of frightening the Ritualists. They are like discussions between parents intended to be overheard by a naughty boy, in which the dismal consequences of delinquency are painted in colours that appeal rather to childish imagination than to sober sense.

But the *Pall Mall Gazette* knows the Ritualists better. It is aware that the prospect is attractive to them rather than otherwise; and they are said to constitute an element of weakness happily wanting in the more fortunate Scotch Establishment. Accordingly the *Pall Mall* reads the oracle of the Opposition as a rash defiance of fate. Lord Hartington has wholly mistaken the position of the Established Kirk of Scotland. It never was stronger, never was so firmly fixed in the affections of the people, never so truly national, never so assured of immortality as it is at this moment. Indeed, according to the *Pall Mall*, the security of the northern Establishment is on the whole rather greater than that of the southern. The Duke of Argyll is appealed to in support of this paradoxical faith. But we scarcely think his testimony in the *Times* goes so far. He does indeed hold that the abolition of patronage was a step in the right direction, and absolutely essential, if a stand was to be made for the Establishment at all, but we are not sure that he is confident of the permanent results of that step. On the other hand, Lord Minto in Monday's *Times* declares that the Scotch Kirk is virtually disestablished already; that the process has been going on for a long time past; that the abolition of patronage has all but completed it; and that what remains is more a matter of form than anything else. Thus doctors differ as to the condition of the patient, and it remains for common sense to decide.

Let us see what common-sense has to say on some of the reasons adduced by the *Pall Mall Gazette* for its sanguine prophecies. "Englishmen," we are told, "judging by what they see in their own country, usually suppose that Dissent and a desire for disestablishment necessarily go together." Well, we are aware that according to a great prophet the population of Great Britain consists of about thirty millions, "mostly fools." But though Englishmen cannot see farther into a millstone than their neighbours, there is really no reason for charging them with greater blindness to facts. In the first place when the *Pall Mall* says that in England "dissent and a desire for disestablishment necessarily go together," it only displays that curious ignorance of ecclesiastical history and religious life outside of one denomination, which, in an Established Church, is considered an honour rather than a reproach. It is comparatively a recent thing that Dissent should be at all associated with desire for disestablishment. And that the association is even yet not a necessary one is still proved by the conspicuous instance of the Wesleyans. This fact is not a sign of weakness but of strength in the disestablishment movement. For it has forced it to take the form of an issue not between hostile sects, but between the nation and a sect. Besides, Englishmen are not all so ignorant as the *Pall Mall* supposes of the events that preceded and followed the Disruption in Scotland. They know very well that the only thing which preserved the Establishment after that shock was the persevering adherence of the Free Kirk leaders to the Establishment principle, though they wished it differently applied. But though it is only a slight exaggeration to say that "the Free Church has never as a body given up its belief that an Established Church is an essential element of a civilised community," it is useless to forget or to suppress the fact that Sir Henry Moncrieff, himself an advocate of the old principle, moved and carried by an overwhelming majority in the General Assembly a resolution condemning the actually existing Establishment as hopeless, and pointing distinctly to its abolition. It is this changed attitude of the leading spirits in the Free Kirk that makes the situation so different now from what it was a few years ago. And this difference is in large measure owing to the passage of the Patronage Act. On the whole we think it will soon appear that the *Daily Telegraph* and the *Pall Mall Gazette* are not much better advised in their domestic prognostications than in their prophecies on the subject of foreign politics.

THE DISESTABLISHMENT MOVEMENT.

DEMONSTRATION AT BRADFORD.

On Tuesday, Nov. 13, there was a large and enthusiastic meeting in St. George's Hall, Bradford, in support of the Liberation movement. Mr. Titus Salt presided, and was supported by many of the most influential Liberals of the town, and Mr. Chamberlain, M.P., the Rev. J. G. Rogers, B.A., and the other speakers, were cordially cheered on their arrival. The *Bradford Observer* devotes seven columns to a report of the proceedings.

The CHAIRMAN, who was received with much applause, said that Bradford had spoken out most nobly on the question they were met to consider. He could not forget that some eight or ten years ago they brought forward the great exponent of the policy which they had met to support—(loud applause)—and as long as the present generation of Bradford Liberals lived, the name of Edward Miall would be esteemed amongst them. (Applause.) On that occasion they were able to banish altogether mere provincial interest, and they brought to the borough a man whom their opponents described as a man who had never spent a shilling in the place. They brought him down because he was an exponent of the principles of religious equality which they believed were then, and were even more so now, the principles that must actuate the Liberal party in this country. (Applause.) Since then other questions connected with the State-Church, such as education, had been before them, and it had become a fact that the Church claimed rights that were incompatible with its theoretical position as a national Church, and had become a sect divided against itself. Mr. Salt, after referring to recent visits to Bradford of Mr. Bright, Earl Granville, Lord Salisbury, and others, said that Bradford had not been behindhand in taking up the challenge once thrown out by Mr. Gladstone to Mr. Miall to convert the nation, if they wished disestablishment to be carried in Parliament. They were favoured with the presence that night of gentlemen who had come specially to discuss the question, notably Mr. Chamberlain, one of the most rising men of the day—(applause)—and their old friend, Mr. Rogers. (Applause.) Well, since the meetings to which he had referred had been held, a good many things had happened, such as the addresses of the Marquis of Hartington at Edinburgh and Glasgow, which exhibited a broad, statesmanlike view of the question. After quoting from the comments of the *Times* on his lordship's speech, he proceeded to say that at the meeting which Lord Granville addressed in that hall, Mr. Forster was compelled, in consequence of some calls from the gallery in the course of his speech, to deal with the disestablishment question. Mr. Forster told them the time would come, and that quickly, when he would have to meet them and say a great deal about that question. He believed Mr. Forster intended shortly to address his constituents—(Hear, hear)—and he was sure that the right hon. gentleman would find them willing to listen to him. But he must not go away with the idea that any hesitation on the part of himself, or on the part of any other Liberal leaders, would for a moment keep back that question. (Applause.) It was bound, in his opinion, to become the great Liberal question—the great dividing question of the nation—in a very short time, and the sooner they made up their minds to that the better. (Applause).

Mr. E. THOMAS having presented a report of the operations of the Bradford branch of the Liberation Society during the year,

Mr. ALFRED ILLINGWORTH, who was most warmly received, submitted the following resolution:—

That this meeting regards the widespread confusion and cry for freedom among the adherents of the Established Church, and the strong and increasing opposition to the national maintenance of any favoured sect, as forerunners of important alteration in the existing relationship of Church and State. It therefore urges upon all who are favourable to disestablishment and disendowment the duty of such electoral motion as will speedily place that question among the most urgent in the deliberations and plans of a united Liberal party.

Some short time ago, he said, they were told that the disestablishment question was in the clouds. Now it stood among the foremost political questions of the day. (Cheers) After referring to the remarks on the subject which Earl Granville had accidentally omitted from his speech in that hall, he said that they might take some credit for having been steadfast upon this question, and that when the fortunes of the Liberal party seemed at the lowest their faith never faltered, and their courage never failed them. The consequence was that now they were really putting into the hands of their leaders a policy which would save both their leaders and themselves from disgrace, and would bring the Liberal party to its right position again. (Loud applause.) The party of disestablishment was infinitely stronger than it had been, and was more resolute in the position it had taken up. That was not the case on the other side, as the proceedings at the recent Church Congress showed, and Mr. Illingworth quoted the remarks of the Rev. Dr. Lee, secretary of the Church Defence Institution, to the effect that what the Church specially wanted was self-government in her own internal affairs, and that Parliament did not fairly represent the Church. The several parties in the Church asked for a "living voice," "readjustment," "adaptability," and so on, and that meant, in plain English, revolt against the State as its master Suppose such a claim were put in by our soldiers, paupers, or others supported at the national expense? Yet the cases were parallel. Their Church friends seemed to be recognising the fact that freedom must come through disestablishment, and they must be taught that that involved disendowment. They must get them to see that it was impossible for any institution in this country which was national in its character, which had national authority and national resources for its support, could have anything else than national control, so long as it maintained that character. (Applause.) But the settlement could not be effected in Church Congresses, but outside the walls of Parliament. The friends of religious equality as well as the supporters of the Establishment would make their grievances known. They would knock at the door of St. Stephen's, and they would get heard by-and-by; and when the situation was surveyed there from all sides, there would arise some great Gladstone—(applause)—or some other man—he wished no better than his friend Mr. Chamberlain—(loud applause)—who would just deal out to the nation and to the different parties fair play and justice upon this question. (Applause.) Lord Hartington was to be complimented on the position he had taken up at Edinburgh. In order to give more time for the discussion and consideration of the immense issues that were involved in the English Establishment, it was perhaps well to deal first with that of Scotland. That was, however, a question for Scotchmen to deal with, though Englishmen could give them a helping hand. The Liberal party was picking itself up again and getting out of the mists that had surrounded it for the last few years, and happily the great body of the workers and national men in the party were resolved that they would save their leaders from the ignominy of taking their places without having a satisfactory programme. (Hear, hear.) Yorkshire was fairly represented on the question. They had two good members for Halifax, one for Huddersfield, and one for Leeds (Mr. Barran). Bradford once led the van on the Church question. She fought as well as any other town when Church-rates had to be repealed, when Catholic emancipation had to be granted, and when the Irish Church was in its crisis they sent a voice that was listened to in St. Stephen's. (Applause.) He did not think that they had lost any ground since then. For the moment perhaps they had not all been upon the same key, but so far as the great body of the electors of the borough was concerned, if they could be polled on this question he was confident that as large a majority would appear on the side of disestablishment as for the overthrow of the Irish Church in 1868. (Loud applause.) Mr. Forster was shortly coming among them, and they would be glad to hear from him in what way the Church as an establishment was doing more good than harm, and how it was possible to have good government and contentment in a State, and at the same time to maintain privileged sects? The position in prospect for them was a very awkward one—to have a representative who differed in opinion from ninety-nine out of every hundred of his Liberal constituents—(applause)—and who yet contemplated the prospect of going to the House of Commons at a time when they wanted to put Yorkshire opinion to the front. It was not a question with them that some day England might not be of their mind; they had a pride in being in the van. They did not want by any personal action of Mr. Forster's to be driven into the rear; and he asked more than mortals could submit to if he supposed that for him, or for a more perfect man still—if there could be such a man—they would ignore everything they held dear in order that his career might be an unchequered one. (Loud applause.)

The Rev. Dr. FRASER, who was cordially received, said they were asked why not rest and be thankful for all they had gained in the way of reli-

gious freedom. But, apart from the fact that they had wrested these concessions from Parliament, why should they rest under any disadvantages compared with any sect or class of their fellow-countrymen? They held that that nation had not reached its full freedom where equal rights and liberties, in things civil and sacred, were not accorded to every member of the community. (Applause.) But they were told that an ecclesiastical Establishment was necessary for a Christian nation, and was the great bulwark of Protestantism. Let them look at those gentlemen who had established the confessional on a small scale, and then he asked, were those the bulwarks of Protestantism? (Applause.) Or look at the extreme men—the Broad-School men, the men who widened and broadened and expanded the Protestant doctrine until it became so thin that it vanished into thin air, and they could no longer see it. (Laughter.) He asked, were these the bulwarks of Protestantism? They had good men and true in the Establishment whom he honoured, and not a word would he say against those good and faithful men. It was not the men, but the system—(applause)—and they believed the good men would be all the better, and the more powerful, and the more honoured, when they were delivered from that bondage. Let them congratulate them that deliverance was at hand. (Loud laughter.) After alluding to the recent reception of the Marquis of Salisbury in Bradford, when his lordship pointed out that their senior member (Mr. Forster) owed it to the forbearance of the Conservatives that he was able to snub his friends—(cheers)—Dr. Fraser concluded by saying that their very opponents acknowledged there was justice in the cause they advocated. They rested satisfied with that great fact—that grand principle and true—that when justice and freedom were combined, it only required a free people to maintain them, and the victory was theirs. (Loud applause.)

Mr. CHAMBERLAIN, M.P., who was received with prolonged applause, said that for some time past the leaders of both the great political parties seemed to have been converging upon Bradford, but all their addresses had a certain vagueness and left too much to the imagination. (Laughter.) Those of Lords Granville and Salisbury reminded him of the advertisements which they sometimes saw in the newspapers. Lord Granville seemed to say, "Try our genuine Liberalism. (Laughter.) It has always given entire satisfaction." (Laughter.) And then they had Lord Salisbury replying, "No more pills or any other medicine. (Loud laughter.) Avoid all stimulants and excitement of every kind, and you will retain perfect health." (Laughter.) Now while these competitors for their favour were still before them, and while they might be still undecided, would they permit him to commend to their attention his little specific, of which he could say, in the words of the inventor of the great American pill, that it was "a pill which knows its own mind, and goes straight to business." (Loud laughter) He was encouraged by the speech Lord Hartington had delivered at Glasgow, in which he said that while he did not himself wish for agitation, yet on the other hand he would be no party to stifling discussion, whatever the result might be. They now accepted his invitation to engage in free discussion and inquiry, and they were performing their part as loyal members of the party in expressing their opinion as to the work that the Liberal party might wisely and properly be called upon to undertake. But was there any work to be done? Lord Salisbury thought we had approached political perfection, but he (Mr. Chamberlain) ventured to think that their institutions should from time time be modified to keep pace with growing knowledge and civilisation. The British body politic was at present suffering from depressed trade and prostrated industry; and their intellectual and political development was hindered by the continuance of an ecclesiastical policy which had ceased altogether to fulfil the purpose for which it was devised, but which increased the friction and limited the usefulness of our political machinery in other directions. (Applause.) Nothing was more remarkable than the change that had recently come over the character of the controversy. When they found that even a diocesan conference discussed the question, and had a large minority in its favour, and when peace could only be preserved at the Church Congress by absolutely excluding all reference to the question, they might be sure that the grounds of the argument had altogether changed, and that the time had come when they might discuss the question with sole reference to national interests, and without any desire to secure sectarian privileges or interests, and might at least claim an impartial and considerate hearing. The idea that it was the duty of the State to discover religious truth, and then to single out one particular faith for its care and patronage, and to discourage all others by persecution and intolerance, must be finally abandoned. No doubt, to a certain extent, the hands of Liberationists were strengthened by the defection from the ranks of ordinary Church defenders, but he did not say that he was proud of these allies, nor that he would willingly with such assistance achieve a triumph. He could not place implicit trust in those who were only content to do what was just and right when all hope of compromise had been finally abandoned. While the Church had ceased to be defended on its original ground, the new arguments by which it was sought to sustain its continued existence as an Establishment were artificial and insufficient for the purpose. He only wished that on such an occasion as that they could secure the presence of one of those pious ancestors to whom their opponents so frequently made reference. He should like to have had his opinion of some of the arguments upon which it was now sought to defend the Church Establishment. A Roman Catholic priest, for instance, had lately written to one of his own papers to say that a considerable portion of the clergy was disseminating the doctrine and preaching of the Romish Church, which had by their agency become "household thoughts." He added:—"In towns the most populous and hamlets the most secluded are to be found those who hold the several doctrines of the Catholic religion and daily follow her practices." That might satisfy the Roman Catholic founder; but as for the Church defender, he was in this dilemma—if the Church of England was Protestant, the pious founder went to the wall; but if the Church was Catholic, what became of the bulwark against Romanism? (Applause.) For his part, he ventured to say that a bulwark which sheltered traitors within the camp, and enemies outside, was a bulwark which had better be levelled to the ground. (Applause) Another argument was that a State Church secured the independence of the clergy. Well, he was much struck by a statement in some letters written by a working man who had visited the United States, that he found the clergy there were in much more communion with the laity than they were here. Instead of being a caste apart, they were everyone's friends and relations. But the matter did not stop there. Besides independence of opinion there was also independence of discipline. We had in the Church of England what was practically an irremovable priesthood, and many congregations had had to regret that. He did not want to talk at any length about particular scandals, but, as an illustration of what he was referring to, he might just remind them of the well-known case in which a clergyman of the Church of England, having been convicted of forgery and sentenced to ten years' penal servitude, returned to his parish and preached from his old pulpit while holding a ticket-of-leave. (Sensation.) All the scandals of Church preferment were connected with this boasted independence. It was better a thousand times that one or two weak Dissenting ministers should be afraid to speak the truth which was in them rather than that the charge of a congregation, the ministration of religion, the duty of admonition, and the privilege of consolation, should be entrusted to men of tainted lives and immoral character. (Applause.) Another argument was that the Church encouraged religious tolerance and liberality, and that it prevented persecution, and generally sweetened the religious life of the nation. No doubt it was true of some, he hoped of many, of the clergy, that they were men of liberal minds, liberal in their own opinions, liberal in their toleration of others. Dean Stanley might be taken as an instance. But what would the pious founder say to some of these gentlemen? The pious founder of the time of the Tudors would have burned them alive; the pious founder of the time of the Stuarts would have put them in the pillory, and cut off their ears; and there were some founders, more or less pious, in the time of Queen Victoria, who would be very glad to see them break their necks. (Laughter.) But he wanted to ask why we were to assume that whatever there was of good in their liberality and tolerance would disappear if the Church were disestablished? He had never found in his reading of history that State religions were tolerant, and calculated to sweeten the religious life of a nation. Who was it that denied to the relatives of a Wesleyan minister the right to inscribe upon his tombstone the title by which courtesy and good feeling addressed him when alive? (Hear, hear.) A bishop of the Established Church. Who was it who told his clergy that the three great evils with which they had to deal in his diocese were infidelity, drunkenness, and Dissent? Another bishop of the State-Church of England. Without multiplying illustrations, he only recalled the fact that within the last few days the *Spectator* newspaper, the organ of the Broad-Church section of the Church, had declared itself disheartened by the almost universal pigheadedness of the clergy who refused to Dissenters religious rites to their liking when they brought their dead to be buried in the national graveyards. (Hear, hear.) Well, it appeared from the *Spectator* that the educated gentleman was universally pigheaded. That might account for the trifling hold which he had hitherto secured in many districts in which he had been placed. (Henr, hear.) Look at the condition of their agricultural population, and at the assumption that the clergy as missionaries of good would cease to be so when they ceased to be State-patronised ministers! Even if every clergyman were withdrawn from the agricultural districts, which he for one moment did not believe would be the case, there would be no lack of educated ministers to continue their work and their beneficial influence. (Applause.) Then they were told that the Church preserved social order, that it was the security of property, that it was an indispensable agency in dealing with the poor, and that, in fact, it was a kind of social police. The Bishop of Winchester the other day gave an almost comic development to this argument.

He was reported to have said that if disestablishment were brought about—and he seemed to fear it was probable—then the House of Lords would go, and the House of Commons would follow, and then all property would go, and then the poor would suffer greatly—(laughter)—in fact, according to the Bishop, everybody was to lose and nobody was to gain. Everything was to go; and he (Mr. Chamberlain) could not for the life of him make out where it was all to go to. The Bishop's dismal vaticination reminded him of a story which had just come home from America. It was said that there was recently a wild man of the woods who caused great uneasiness by the outrages which he committed. A levy *en masse* was ordered for his pursuit, and he was followed into the woods, whereupon he climbed up into a great sycamore tree, drew the tree up after him, and neither he nor the tree was heard of again. (Loud laughter.) Apparently the Bishop of Winchester thought that a disappearance almost as magical, of everything, would take place when the Dissenters succeeded in disestablishing the Church. (Laughter.)

He would say that if the prolonged existence of the State Church could not be based on the advantages which it could be proved to have brought to the majority of the people, then, on the other hand, it had, and it must be generally admitted that it had, been a hindrance to all intellectual progress. ("Hear, hear," and applause.) When they found that the institution was a political, manufactured, State-made machine, he said the Liberal party was blind to the teachings of the present and deaf to the evidence of the past if they did not take the first opportunity to remove that perpetual stumbling-block in the way of progress.

The supporters of disestablishment were told that by the assertion of the principles of religious equality they had divided the Liberal party. But he said that was impossible. (Applause.) The Liberal party was based upon the principles of religious equality, and the public acceptance of those principles might define the party, but could never divide it. (Renewed applause.) They knew that there were some persons who were always ready to hang on to the Liberal coach in order to stay its progress. (Hear, hear.) Well, let them go. The Liberal party might be fewer without them, but it would be stronger; just as an association of men combined for a common object, knowing what they wanted and that they meant to get it, was always stronger than a loose array of persons with undetermined purposes and undeclared convictions. (Applause) Lord Salisbury, in his address in that hall the other night, said that the question of disestablishment would divide the Liberal party from top to bottom, and that one-half would go one way and the other half the other way. But he did not think Lord Salisbury was in a position to judge correctly of the exact division which it would cause in the Liberal ranks; and he ventured to say for his own part that, although there might be many who did not think that the time had yet come, and a few who hoped it would not come at all, yet the great majority in the boroughs and in many of the county constituencies were already prepared for immediate disestablishment. (Applause.) That was his opinion, and its truth could be without difficulty ascertained when there should be in every borough, as he hoped there would be shortly, an organisation of the Liberal party similar to that at Birmingham, where they took the whole of the Liberal party of the town into the counsels of the party—(Hear, hear)—where they had a committee of representatives elected at open meetings, every Liberal having an equal voice. When that plan had been generally adopted, they might know for a certainty what the majority of Liberals in any constituency were wishing and thinking upon a given subject at a given time. If he was mistaken, and instead of being, as he said, in a majority, they were in truth in a minority, he hoped they would be prepared to accept the position, and loyally postpone their preferences to the general good; to wait till time, opportunity, discussion, and free inquiry had brought the majority over to their mind, and in the meantime relax no effort to secure other objects upon which it was to be hoped the Liberal party would be better agreed. (Hear, hear.) But if, on the contrary, he was right, and if the majority should have been for a long time prepared for disestablishment, then he thought they were entitled to say to the minority, If you are not with us you are against us; choose ye your side. If you will not join our forward march, at least you shall not drag us backward. The object of a party is gone unless it is a union of men engaged to secure a common object, and if you only remain in our camp to spike our guns we will dispense with such assistance—(applause)—and we will seek our truest and best allies in the great mass of the working people of this country, who have never favoured sectarian interests or class privileges, and who have always shown their sympathy with all past efforts to secure religious equality. We will claim their assistance—on the ground of reason and common sense—on behalf of those reforms in which they, even more than we, are deeply interested, and which are now hindered by the existence of vested rights and an ecclesiastical organisation. And then the watchword of the Liberal party will be the watchword of Cavour, the great Italian statesman, who looked forward to a free Church in a free State as the object of his hopes and the summit of his aspirations; and we in England may yet find that the freedom of the land and the freedom of the Church will crown the efforts of Liberal reformers, and will promote the union, the happiness, and the security of the English nation. (Loud applause.)

The Rev. J. G. ROGERS, who was loudly applauded on rising, after some introductory remarks, thus referred to the Scotch speeches of Lord Hartington:—

He was not prepared to say that the son of Devonshire had been able to light them up with such brightness as that; but he could not help thinking of the change of the tone of things which a single week and a single speech had produced in the position of this question and in the relations of the Liberal party to them as Nonconformists. But he was astonished to find the difference of opinion which had existed since the speech of the Liberal leader. The Marquis of Hartington was clearly impressed with the fact that the Free and Dissenting churches of Scotland were labouring under a grievance, that an injustice was done to them, and that it was evident the time had arrived when the question as to the perpetuation of that injustice would have to be considered. In the first place, he admired the beautiful distinction which the noble

marquis drew between the Free and the Dissenting churches. The aroma of Establishment clung for a certain time even to those who had left it, and the state of the Free Church was to be marked out separately from those of the other Dissenting communities, though in what particular respect their grievance was greater he could not understand. He rejoiced that the marquis was alive to the fact that there was that grievance; that he had a very high respect for Presoyterian churches; that he was disturbed by the thought that some part of those churches suffered injustice. He thought as he read the speech, "What injustice had the Presbyterian Church of Scotland which was not endured by the Nonconformists of England?" In Scotland they had no priesthood who assumed to be the sole ministers of Christ in the country, and who treated all other ministers as if they were quacks and intruders. The ministers of all Scotch churches met on a footing of social and religious equality, except in the solitary fact that the one was dignified with the name of "establishment" and the other of Free or of United Presbyterian. There was no such gap as that which separated the privileged clergy of this country, and especially those who arrogated the claims of a priesthood, from the great masses of the Nonconformist ministers of the nation. (Applause.) The more they mingled in Scotch society, the more they were struck by the fact that as soon as they passed across the border they had come into a new atmosphere. There was none of that marked line of separation which divided Churchmen and Dissenters in this country. Then as to any grievance with regard to the Burials Bill, the Scotch had settled that long ago. The Scotch Dissenters would not endure for five years the snubbing, the humilitation, the indignity to which they were exposed year after year at the hands of a privileged clergy. (Applause.) He wondered why it was if the noble Marquis was so considerate towards Scotch Dissenters, that he did not devote a little time—he had no doubt he would when he had time—(laughter)—to English Dissenters. That opened up a very serious question. There was no section of the Liberal party which had received so little attention in relation to special questions which were now existing as the Nonconformists. They had always been to the front in the conflict, and they had always been forgotten or laid aside when the time of victory came. (Applause.) They ought not to blame the Liberal party too much, because they were probably in that condition in which managers very frequently were. Those who had the establishment of a society, or the selection of a candidate for election by the burgesses, would know that the first thing was to try to humour people of a "faddish" or crochety disposition. Nonconformists had never been of the class who wanted to be coaxed and wheedled in that fashion, and he hoped they would never lose that character, come what would, or wait however long they might. He hoped they would never be among the obstructives of the party, that they would hinder it only when it was false to its principles, and that whenever it was true to its principles they would sink individual objects of their own, or postpone them til a more fitting and suitable time for action should arrive. (Applause.) Their one motto had been, and he hoped under all circumstances would ever be, "Fidelity to principle and to the party that represents that principle." (Applause.) He believed a good deal of their weakness was to be traced to themselves. Their body was strong intellectually, numerically, and politically; and if they were united as they ought to be for the assertion of their rights as citizens, and the vindication of religious equality, not a Government that would be formed would resist their demand for ten minutes. (Loud applause.)

Mr. Rogers went on to say that there were some excellent gentlemen who were disturbed by the fact that there were political Dissenters in the world, and they began immediately to separate themselves from all supposed sympathy with people who were guilty of such wickedness as introducing religion into political life:—

They met those who said it was not their business to associate in the work of those men with whose religious opinions they did not agree, and that it was not their duty to bring about the disestablishment of the Church, considering what injury would be done to religion and what advantage would be gained by unbelievers. The men who talked in that way were dishonouring not only themselves and their Church, but Christianity itself. Did they ever obtain any reform by inquiring into the religious opinions of everybody with whom they united in political action? Were all the men who advocated free trade, men who simply loved Christian principle and acted upon it. Why should they be told that in this attack upon a purely political institution, for it was one, they were to deprive men of their rights as citizens and refuse to co-operate with them, because, forsooth, they did not hold their opinions, and did not worship in their sanctuaries? (Applause.) As to the idea that they were not to do justice because that justice would be shared by unbelievers as well as themselves, where did such an idea of justice spring from? If the men groaning under the injustice did not hold a single principle of the faith that he did, he would contend for the justice just as steadfastly and constantly as before. (Applause.) Dissenters had not been in the habit of talking in that foolish fashion. When they sought Roman Catholic emancipation they did not adopt arguments of that kind, and it simply showed a want of faith in God, and in truth, when they thought it would be right to discourage any form of religious opinion, or of religious Dissent, or of irreligious opinion, by bringing to bear against it the power of Parliament and the authority of law. Yet that was what divided their ranks, but he was not greatly afraid of that. Those gentlemen would be very glad to cast in their lot with political Dissenters, and they would not disappoint them. They would be thankful enough if they fought the battle and the others came in to share the priceless privileges of the religious equality which they would not stir a finger for the purpose of securing.

The speaker went on to say that he believed the question approached a settlement, and that they meant to have disendowment as well as disestablishment—a disendowment which should recognise the national right, which should take property that belonged to the nation and divide it solely and absolutely for the purposes of the nation as the nation itself should will. (Applause.) Having described the proposals for disposing of Church property contained in the "Suggestions" published by the Liberation Society, he said that whatever surplus there might be belonged to the nation, and would be given for no sectarian ends. It would not be given to prop up a priesthood; it would be given to purposes of general usefulness, and he could not but anticipate that among those purposes would be that great work of national education, which every year was becoming more imperative, and at the same time more costly. (Applause.)

What they had to do was to work for the assertion of the principles which they held for the instruction of the people amongst whom they lived, for the education of Nonconformists who might be hesitating, and of the members of the Liberal party itself. Let one thing be understood; they desired no precipitate action; they aimed at no sudden *coup d'état*; they were not anxious to force the hand of their leader, or of any other politician; but unless they were false to themseves, false to their convictions, false to the cause with which they were identified, they must take this question on themselves, they must carry it to the electorate, they must take it to the hustings, and they must let it be clearly understood that their minds were made up that amongst the principles of the Liberal programme was to be that of religious equality. (Loud applause.) No doubt they would often be assailed and calumniated; no doubt they would be charged with being sowers of division; no doubt they would be reproached with having brought in evil when evil came from those only who were false to their own principles; but they had a banner to uplift—a banner of truth, of justice, of righteousness, of liberty, of great national interest—and through evil report and through good report, in dark days, or in the brightness of the sunshine, they would uphold their banner, and never falter till they had carried it to complete and triumphant victory. (Loud applause.)

The resolution was then put and carried unanimously and enthusiastically.

Mr. ISAAC HOLDEN, who was received with loud applause, proposed a vote of thanks to Mr. Chamberlain and Mr. Rogers. Alderman WEST seconded the resolution, which was unanimously adopted.

Mr. CHAMBERLAIN moved a vote of thanks to the chairman for his services on that occasion, and he thought he might add for his generous services to the Liberal cause. Mr. Salt's name was known far beyond Bradford as a most able and liberal supporter of all the principles they held dear. (Applause.) The Rev. J. G. ROGERS seconded the resolution, observing that he was deeply thankful that the honoured name of Titus Salt remained associated with the cause of progressive Liberalism in Bradford and throughout the country. (Applause.)

The resolution was heartily carried, and the proceedings terminated.

OTHER MEETINGS.

WARK, NORTHUMBERLAND.—A good and attentive meeting was held in the Town Hall here on Wednesday evening, Nov. 14, the persons present numbering nearly one-third of the entire population of the village. Mr. H. B. S. Thompson, of Newcastle-on-Tyne, took the chair, and in a suitable speech introduced the lecturer and the business of the meeting. The Rev. J. H. Lummis then delivered his lecture on "Recent Sayings and Doings in the Church Establishment," and at the close of the meeting a resolution was unanimously voted approving the objects of the Liberation Society, and declaring that the severance of the Church from the State will be a national and religious advantage.

STANHOPE, WEARDALE.—The Town Hall at Stanhope was well filled on Thursday evening last, and the latent spirit of opposition to State patronage of religion seemed to have suitably grown strong under the influence of this very "rich living." The chair was occupied by Mr. H. B. S. Thompson, and the Rev. J. H. Lummis lectured on "Recent Doings in the Church of England." The audience manifested the usual rural kind of shy suppression of opinion, but after the chairman's concluding address very hearty votes were passed.

SAINT JOHN'S CHAPEL, WEARDALE.—This remote village was visited on Friday last, for the first time, in promotion of disestablishment; and the meeting in the Town Hall was very numerously attended, considering the extent of the village. The chairman, Mr. H. B. S. Thompson, explained the objects, and proposed course of the meeting, and called on the Rev. J. H. Lummis, who delivered a lecture on "Tithes, endowments, and fabrics; or the real truth about Church property." This was followed by a lengthy address from the chair, and by the passing of a thorough and unopposed resolution in favour the complete separation of the Church from the State.

WEDNESBURY.—The Rev. C. Williams lectured on Monday, Nov. 12, in the Town Hall, to a very respectable company, on "The Case for Disestablishment." The lecturer dealt in a very able manner with the various facts of the "case," justly and conclusively arguing that the nation by its Parliament ought no longer to aggrandise and enrich any religious sect, but to grant to all its citizens alike perfect religious equality. Mr. G. Hastings also spoke. The Rev. J. P. Bake, B.A., who ably presided, was with the lecturer warmly thanked.

EVESHAM.—On Tuesday evening, Nov. 13, the Rev. C. Williams lectured in the Merchant's Hall, taking as his subject "Church Property." He proved from authentic documents that such property was derived from national sources, that it was appropriated by national authority, and that it will be perfectly just and equitable to apply it to purposes in which the entire people of the realm have an interest. J. White, Esq., presided.

LECTURES IN SOMERSETSHIRE.—The Rev. George Duncan, of Frome, delivered lectures at the following places in Somerset:—On Nov. 12 at BALTONSBOROUGH, on Nov. 13 at GLASTONBURY, on Nov. 14 at WEST PENNARD, on Nov. 15 at RADSTOCK, on Nov. 16 at TIMSBURY. Great interest was evinced at all these places, and the lecturer was fully master of every phase of his subject. At the last-named place, which is in the mining district, the Temperance Hall was filled, and as the lecture was the first delivered there, it was gratifying to the lecturer, and the district agent (Mr. T. G. Grundy), that an earnest desire was expressed at the meeting to hear more about the important question of religious equality.

HORSHAM.—On Wednesday last, Messrs. Camp and Geary, of the Liberation Society, addressed a large and influential audience in the Assembly Rooms, on the subject of the right of the nation to deal with the ecclesiastical endowments. The Church party attended in great force, and Mr. Chambers, a London barrister, who appeared to represent the Church Defence Society, asked several questions, which were satisfactorily answered, after which he moved a resolution, which was seconded by Colonel Aldridge (the late Conservative candidate) tendering a vote of thanks to the speakers for their visit, but declining to accept their proposals, which was carried by a large majority. The chair was ably filled by W. Hall, Esq., of Shoreham.

LAMBETH BATHS.—On Nov. 16, the Rev. G. M. Murphy gave a lecture entitled, "A Free Church in a Free State," to an attentive audience numbering about 450. Mr. D. Guile occupied the chair. Mr. T. Parish moved, and Mr. J. M. Camp seconded, a resolution in favour of disestablishment, which was supported by Mr. Thomas Taylor, and carried unanimously. It was decidedly a good meeting, and one calculated to be of great service to the cause of freedom.

WINCHESTER.—On Monday, Nov. 12, Mr. George Kearley gave an address on the "Present Position of the Disestablishment Question" in the St. John's Rooms in this city. The night was a most unfavourable one, and only a small audience assembled, but great interest was excited, and the lecturer most heartily received. The Rev. J. M. H. Valentine presided.

SHANKLIN.—On Thursday Mr. Kearley lectured in the Bible Christian chapel here, Mr. J. M. Brown in the chair. There was a fair attendance.

RYDE.—On Friday night Mr. Kearley was in the Victoria Rooms here, the Rev. J Harrison in the chair. There was a small audience, but some good discussion, and a hearty vote of thanks at the close.

LORD HARTINGTON'S SCOTCH SPEECHES.

(From the *Weekly Review*, Presbyterian.)

It will, doubtless, be in Scotland that the great question will first assume a practical shape. The parallel between Ireland and Scotland in the matter of Churches is very significant. The Established Church of Scotland is confessedly the Church of the minority. Not only in the great cities like Edinburgh and Glasgow, but in many of the northern and western counties, is her numerical inferiority remarkably conspicuous. She is also confronted by two vigorous and powerful rival Churches, superior to herself in many important respects, and including within their communion an immense portion of the most intelligent people of Scotland. These competitors contend that she has no right to the place of eminence she occupies, but should be reduced in the interests of peace and union to the level of other denominations. There is thus much in the ecclesiastical state of Scotland to attract the special attention of the statesmen who in the name of common justice recently disestablished the Church in Ireland. Scotland is, therefore, likely to be once more the field on which a great religious and political conflict has to be decided. But though her own Church controversy will be settled on its peculiar merits, apart from English considerations, as Lord Hartington promised for himself and the Liberal party, it is certain that the settlement of a question so vast and vital in Scotland will not fail to tell directly upon the ecclesiastical politics of England. According to a general prognostication, disestablishment, that has done its work in Ireland, will run its course in Scotland and England by a natural law of political progress.

(From the *Freeman*, Baptist.)

The foremost men in the English Church, like their brethren "of the same faith and order" in Ireland, will ultimately agree that Disestablishment, to repeat Mr. Gladstone's words, is of "the greatest religious and spiritual advantage to the community it seems to strip." What is there, we would submit, in England to make Disestablishment less just, less beneficial, less successful than in Ireland? English Episcopalians are as wealthy, as able, as devout, as active as their Irish co-religionists. Can they not be trusted to manage and to sustain their own Church? These and kindred questions must be pressed upon the notice and thought of the leaders of the Liberal party. In due time they will be as unanimous and enthusiastic in the disestablishment of the Church of England as they were in 1868 in the disestablishment of the Church of Ireland, and as they are sure to be after the next general election in the disestablishment of the Church of Scotland. Meanwhile it is the

duty of the friends of religious equality to extend the influence and increase the resources of the Liberation Society. This society seeks to create that public opinion for which Liberal leaders wait. Not till the Anti-Corn-Law League had made it possible, did responsible statesmen pledge themselves to undertake the repeal of the corn laws. In all probability the Established Church itself, by its political alliances and its corrupt bargains, no less real because unwritten, with manufacturers and retailers of intoxicants and other monopolists, will provoke the Liberal party and all true reformers to disestablish it. The divisions within the Church, the prevalence of sacerdotalism, and the helplessness of bishops help on the same consummation. It might have been more manly in Lord Hartington to declare himself on the one side or on the other. But it should be borne in mind that Mr. Gladstone, till the eve of the general election of 1868, was not the champion of disestablishment of the Irish Church. When the hour strikes the man will come. To us it is a matter of comparative indifference whether the Marquis of Hartington be the man or not. If, on the striking of the hour, he has neither the ability nor the boldness to grapple with the difficulties of disestablishment, he will have to make way for an abler and bolder man. Obviously this is a question which concerns the Marquis of Hartington far more than it does the friends of religious equality.

CANON CURTEIS' LETTER.—A pressure of engagements has prevented the Rev. J. G. Rogers from replying this week to the communication from Canon Curteis which appeared in our last number, but he hopes to do so in our next.

The recently-elected Mayor of Folkestone, accompanied by several members of the Corporation, officially attended his usual place of worship, the Baptist chapel, on the Sunday succeeding his election.

THE PUBLIC WORSHIP ACT.—It was resolved at a large public meeting held in the Brighton Town Hall on Wednesday night, in connection with the Church of England Working Men's Society, to use every legal and constitutional means to bring about the repeal of the Public Worship Regulation Act.

THE BURIALS QUESTION.—At the recent autumnal conference of the clergy of Islington, Hackney, and Shoreditch, held in the Memorial Hall, Islington, the Bishop of London in the chair, the burials question was discussed, and the feeling of the conference was in favour of the opening of the churchyards, under proper restrictions, to Nonconformists

"HYMNS ANCIENT AND MODERN."—On Sunday week, in consequence of a dispute caused by the introduction of "Hymns Ancient and Modern" by the Rev. A. Hignett, Vicar of St. Peter's, Blackburn, two Sunday-school superintendents, each of thirty-five years' standing, and six other teachers, together with a large number of scholars, seceded from the school. The congregation is much disaffected.

BISHOP WORDSWORTH AGAIN.—The Bishop of Lincoln, preaching at Cambridge on Sunday, said that disestablishment would be one of the greatest calamities that could befall the English nation. His experience of his own diocese led him to believe that its approximate effect would be to pauperise the priesthood and paganise the people. After the clear voice of the clergy and laity on the Burials Question, it might be hoped that the whole English episcopacy would be with them. This would be an unspeakable blessing.

THE IRISH UNIVERSITY QUESTION.—On Sunday week a circular letter was read in all the Roman Catholic chapels in Dublin, in which the Rector of the Catholic University, referring to Mr. Gladstone's visit, says that five millions of Roman Catholics demand educational equality, which may be obtained either by levelling up or levelling down, by disendowing Trinity College and selling its estates, or by endowing the Catholic University. Either, he says, must be done. The present opening up of Trinity College postpones the introduction of Catholics, he adds, for at least thirty years.

SECESSION FROM THE SCOTCH CHURCH.—At a meeting of the Presbytery of Haddington on Monday the resignation of the Rev. J. H. Tait, Aberlady, of his position as a minister of the Church of Scotland was accepted. Mr. Tait's reason for taking this step was that he had renounced his adherence to the doctrines set forth in the Confession of Faith "in reference to the Divine decrees and some other points." Several members of Presbytery, while expressing regret at the change which had taken place in Mr. Tait's views, complimented him upon having the courage of his convictions, instead of remaining in the Church, and circulating views antagonistic to her creed.

THE CLAIM FOR LIBERTY IN THE CHURCH.—The *Manchester Examiner* says that at a meeting held on Friday last, attended by twenty-three clergy and twenty lay representatives of the rural deanery, the following resolutions were passed on subjects set down for discussion at the forthcoming diocesan conference:—(1) "That this meeting disapproves of the principle by which another clergyman may be introduced into a parish without the consent of its incumbent." (2) "That in the opinion of this meeting there should be some means of expressing the views of the clergy and laity more completely than at present, so that, after sanction by the Legislature, measures might be adopted which Churchmen consider beneficial."

A BISHOP ADOPTING THE BIRMINGHAM EDUCATIONAL POLICY.—The *Sydney Morning Herald* says:—"The matter of the religious instruction of the young in Victoria has been taken up in a most earnest and practical way by the Bishop of Melbourne, Dr. Moorhouse. Seeing that there is no possibility of altering the secular character of the State schools of the sister colony, instead of vainly lamenting over and opposing the Education Act, he has started a movement for the formation of a Church Society to promote the moral and religious education of the children of his denomination, and he purposes to enlist the voluntary services of the adult members of the Anglican Church. The Sunday-schools will remain as they are, and schools for the object above stated will be opened on Saturday mornings."

SIR HARCOURT JOHNSTONE, M.P., ON DISESTABLISHMENT.—Sir Harcourt Johnstone, addressing his constituents at Scarborough on the 13th, said that at the Church Congress at Stoke he was really converted on the subject of disestablishment. He thought that freedom, autonomy, true liberty to the Church, would be infinitely better secured if she were separated from the State, and so left entirely free to manage her own affairs. The Rev. B. Brown Borthwick, Vicar of All Saints, Scarborough, has been writing a letter of explanation to the local papers, to state that, when he attended the meeting of constituents of Sir Harcourt, he had not the remotest idea of the hon. baronet's conversion to the disestablishment of the English Church, otherwise he should not have appeared on the platform as one of his political supporters. Sir Harcourt must now, we fear, begin to tremble for the safety of his seat.

RESULTS OF THE PUBLIC WORSHIP ACT.—"An English Churchman," who we presume is also a Ritualist, writing to the *Bucks Herald* relative to Lord Hartington's recent speech, says he thinks that after such a declaration, the growth of opinion in favour of Disestablishment will be somewhat rapid. He adds:—"I am myself a Conservative of Conservatives, but I have no words sufficiently strong to express my regret and dissatisfaction that a Conservative Government is the author of the Public Worship Act. And whilst I hope that the day of success for Lord Hartington's new policy is far distant, yet I am sure that he will gain much sympathy and not a few adherents from those to whom he appeals on the merits, or rather demerits, of this Act. One of these demerits his lordship has truly and forcibly pointed out in speaking of it, as an Act which has done something to take away what, in the opinion of many, is one of the greatest advantages of the Established Church of England, its wide and its comprehensive character."

TRIUMPH OF MR. TOOTH.—The Queen's Bench Divison on Monday made absolute a rule which the Rev. Arthur Tooth had obtained against Lord Penzance for a prohibition to him from proceeding further in the case of Hudson and Others *v.* Tooth, on the ground that he had no jurisdiction. The requisition of the Archbishop of Canterbury to the Dean of Arches to hear the case called upon him to sit "at any place in London or Westminster, or within the diocese of Rochester." Lord Penzance sat at Lambeth Palace, which is not within the diocese of Rochester, nor in Westminster, nor, it was contended by the appellant, in "London" in the technical sense. At the conclusion of the arguments, the Lord Chief Justice said he was of opinion that the rule must be made absolute. He gave this decision, he added, with very great regret, because it was clear to him that the objection was of the most technical character, and had nothing on earth to do with the merits of the case. Mr. Justice Mellor concurred. Mr. Justice Lush said he exceedingly regretted to have to come to the conclusion that the rule must be made absolute. The objection came, he thought, with bad grace from the appellant. The rule was then made absolute.

MR. KNATCHBULL-HUGESSEN ON ECCLESIASTICAL QUESTIONS.—In addressing his constituents at Deal on Monday, Mr. Knatchbull-Hugessen, M.P., in the course of his speech, referred to the recent speeches of the Marquis of Hartington in Scotland. Since the noble lord had been elected to the leadership of the Liberal party he had won golden opinions from all sides, not only on account of his abilities, but on account of the tact and temper which he had shown, and which justified the position to which he was elected. Passing on to the question of the disestablishment of the English Church, the right hon. gentleman said that a few years ago this was one which we might push aside, but it was now a question which must be dealt with shortly, perhaps in the lifetime of them all. The disestablishment of the English Church would be effected not so much by outside assault as by schism within. (Hear, hear.) If the English Church would exist as a State Church, it must be a national church, and if its bases were not so wide as to be national, then it could not exist without disestablishment. His mind on this question had been swayed by the events which had recently happened, and he now believed that the Church could not continue as she was unless there was a more liberal spirit implanted in her clergy, and those who called themselves her foremost defenders

MR. BRIGHT AND THE BISHOP OF TRURO.—The following appeared in Friday's *Times*:—"The Bishop of Truro complains that I have misrepresented him. I shall regret much if I have done so. A fortnight ago I was in the West of England, and read in a newspaper a long paragraph purporting to be part of an address delivered by the Bishop. I was not so much surprised at the sentiments expressed as at the freedom of the language employed. I read the paragraph twice, being anxious not to misunderstand it. On returning home it occurred to me to refer to the Bishop's speech in my observations at the recent meeting in Rochdale. I was anxious to quote the exact words I had read, and sent over to Manchester to obtain a copy of the paragraph or extract from the address but it could not be found, as I had not the precise date, and, indeed, was not sure of the newspaper in which I had read it. My impression of what I had read was so clear that I referred to what I believed the Bishop to have said, without any intention to overstate the case. I did not pretend to quote his words, but to give my impression of the tone and purpose of the portion of his address which I had read. I have not seen any full report of the address; but regret much if I have inadvertently done injustice to the Bishop of Truro.—I am, respectfully yours, JOHN BRIGHT, Llandudno, Nov. 14."

THE DEAN OF MANCHESTER AND THE EVANGELICALS.—The following address to the Dean of Manchester has been sent to the Manchester papers for publication:—

We, the undersigned (notwithstanding our recent remonstrance), having again received an invitation to attend a cathedral rural deanery meeting, have deemed it our duty to meet together and solemnly reconsider the course we have felt it our duty to adopt. We find with grief that the cause for our recent decision is becoming daily intensified. The resolution we have formed to adhere to our purpose proceeds from no angry feeling or personal animosity, but from a deep conviction that the time has come when we must make a firm stand against what we believe, before God, is destructive to the faith and purity of the Reformed Church of England. We take our stand on behalf of God's truth; we can do no otherwise, and make God uphold us, so far as we are acting for His honour and glory, and the welfare of His Church.—(Signed) James Bardsley, Rector of St. Ann's; Abraham Haworth, Rector of St. Catharine's; John Watson, Rector of St. Jude's; Thomas Kirkham, Rector of St. Martin's; J. W. Clarke, D.D., Rector of St. James the Less; J. R. O. West, Rector of St. Philip's, Bradford-road; Edward F. Linton, Rector of St. George's.

Mr. Linton states that, not have joined in any action previous to signing, he can concur only in the two latter paragraphs.

LORD MINTO ON SCOTCH DISESTABLISHMENT.—The Earl of Minto, in a letter to the *Times*, *apropos* of the Duke of Argyll's recent communication, expresses his belief that his grace and Lord Hartington in one very practical particular are probably in agreement. The noble earl goes on to say:—"Unlike the Anglican Church, the connection of the Scotch Church with what is called the State has always been slender, but since the day when the rights of the Crown, the Universities, and the municipalities, and the private patrons were surrendered into the hands of the very extraordinary constituency created under the Patronage Abolition Act, this connection has become attenuated to the last degree—so much so, that it is now a moot point between the Established Church and the Free Church controversialists, which of the two Churches is most independent of State control, and, therefore, least open to the dreaded charge of Erastianism from its rival. The fact is that the Church of Scotland is pretty nearly disestablished already; and reflecting men must surely admit that the more complete has been her success in cleansing herself from all extraneous influences from beyond her pale, and in assimilating her position to that of the self-supporting Dissenting bodies, the more completely must her claims to an exclusive monopoly in the national endowments be prejudiced and discredited. On these, and many other considerations peculiar to Scotland, it seems to me that Lord Hartington's advice was useful and well-timed."

AN ECCENTRIC RECTOR.—The Rev. Samuel Smith, rector of Landulph, Cornwall, was arrested on Wednesday on a charge of threatening to murder. On Tuesday some masons were building a vault for a parishioner, and Mr. Smith presented a loaded pistol to their heads, and declared that he would blow their brains out if they touched another brick. On Wednesday the body was brought to the churchyard for interment, and then Mr. Smith refused to bury it unless the parishioners gave him 30*s.* for a surplice he had in his house, the parishioners having previously declined to purchase one. The deceased lady's sister, who had come from Paris to attend the funeral, entreated him to sink all personal feeling and read the service, asking him to use the surplice he had in the church, but he refused to do so on the ground that it was "not comely." The rector then went home, and he was soon afterwards arrested, handcuffed, and placed in the lock-up. On Thursday he was brought before the magistrates at Torpoint, charged with threatening to shoot one of his parishioners. The prisoner admitted the facts, but contended that the masons were trespassers, and that inasmuch as the freehold of the churchyard was vested in him as rector, they had no right to be there without permission. The revolver, he added, was not loaded, and he only presented it in the hope of impressing upon complainant's mind that it was useless to resist the authority of the parson. The prisoner was bound over to keep the peace for twelve months, himself in 200*l.*, and two sureties of 100*l.* each. He at first failed to obtain the sureties, but subsequently succeeded, and was released. He proceeded to his parish on Friday morning. For some time he still refused to bury the lady whose

body was lying in the church porch, and gave warning that any clergyman who attempted to do so would be proceeded against. Ultimately he consented, however, on one shilling being paid for the loan of his surplice, and the service passed off quietly.

AN INTERVIEW WITH THE POPE.—The Rev. H. R. Haweis, incumbent of St. James's, Marylebone, writing from Rome on the 10th inst. to the *Echo*, says:—"I had an audience with the Pope a few days ago at the Vatican. The Pope receives usually after the business of the day—nominally at twelve o'clock. The guests—gentlemen in black dress-suits, ladies in black with black veils—are ushered into the state room, which is very shabby and bare, with a gold chair on a raised dais at one end, and a gold angel, kneeling before a large crucifix, at the other. The walls are adorned with second-class paintings, and hung with five or six different reds, in every stage of fading tint. The Pope kept us waiting about an hour. Monsignor Stonor then entered, and spoke a few words to each. Presently the door opened, and the Pope—very much muffled up, and borne in a kind of settee or litter by six carriers in state, followed by some officers in uniform, guards, and cardinals—entered. He looked older and more puffy about the face than I had expected. As he stopped at each person who knelt to kiss his hand he spoke a few words of recognition, to show that he knew who they were; but his voice was very indistinct, and he seemed suffering from a bad cold. At each moment a cardinal or attendant would approach and arrange some part of his wraps and drapery, and he got round the room very quickly. These formularies over, His Holiness was set down in the middle of the hall, and bade us gather more closely round him. In the course of the audience he said there were many hypocrites who came with reverent gestures, but who were secretly full of mischief and mockery in their hearts. These were evil times; he warned us against hypocrisy. We must not suppose that he was taken in by appearances—he had lived long enough to see through shams and so forth. The old man raised himself—his voice rose, his eye flashed, but only for a moment; a cough stopped him. A cardinal advanced, and made a sign which His Holiness received with some impatience. Then, in a hurried and somewhat inaudible tone, he delivered his blessing to all assembled—to their children, their families, and their friends, using, I suppose, his regular formula; he was then borne off, his suite following, and we saw him no more. The impression left upon my mind was that something had gone wrong, and I afterwards learned that the little lecture on hypocrisy was, in fact, not meant for us, but for certain parties who had that morning raised new difficulties in the already perplexed Vatican counsels. One impression was undoubtedly left—that, in spite of age and infirmities, Pius IX. has still a will and uses it. He is not a puppet in the hands of his cardinals. Pius IX. *is* the Vatican policy, and the Vatican policy *is* Pius IX, and will be to the end."

THE TURF AND THE CHURCH.—Mr. G. W. Latham, speaking the other day at a meeting in the Public Hall, Warrington, made the following remarks on "purchase in the Church":—"The first scandal I wish to point out to you is the sale of livings, and I think you may say for a certainty that that scandal cannot be remedied so long as the Church has a connection with the State (Hear, hear.) One of our bishops, one of the most eloquent and logical, brought this before the House of Lords in an admirable speech, whilst in the House of Commons the Home Secretary says the thing is wrong, and hopes something will be done to mend it. He promised to bring in a bill to prevent the sale of next presentations, but yet he does not like to prevent the sale of advowsons, though as a lawyer he could if he so desired very soon get over that difficulty, I myself have very nearly forgotten my law, but I back myself that I could draw up an Act to remedy this. (Hear, hear.) I dare say a great many of you have read the letters which have appeared in the *Manchester Examiner and Times*, written by a gentleman who signs himself 'Promotion by Merit,' and he can tell you what evils have happened in this immediate neighbourhood. You need not go far from Manchester in search of them, but need only look at Stockport, Cheadle, and one or two other places to find instances of this nature. I will tell you, however, a story of what happened to myself the other day. I was staying in a remote part of England, and to beguile the time away we rode over to see the country round, though the horses were not such very high-class ones as in other places, and perhaps the gentlemen jockeys who rode them were not the most perfect of gentlemen. The face of one of these gentlemen unmistakably bore the signs of a great deal of late hours, billiards, and brandy-and-water. The gentleman in question rode with a great deal of spirit, and after the race was decided and won, another gentleman came up and said, 'Poor Mr. So-and-So, he is going to give up racing after this year.' I innocently assumed that his constitution had been shattered by such a mode of living; but judge of my surprise when I heard that the reason assigned for such steps was that a family living was about to be vacant worth 700*l.* a year, therefore he was going to be ordained. (Laughter and applause.) I dare say he will make a very good clergyman; I see no reason why he should not be as good as a great many of his brethren; but what struck me was the matter-of-fact way in which the gentleman spoke of the matter. He did not see the fact that before a man is ordained he ought to have a sacred calling, have a desire to do good, and feel something beyond the mere idea of making a living out of it; and the gentleman seemed to think that it was only natural that, after a man had lived a loose and idle life, there was no objection to his being ordained and taking the charge of the souls of the parish. ('Hear, hear,' and applause.) Surely, the manner in which matter-of-fact people speak of ordination and such a sacred calling as that is a sufficient reason why we should endeavour to abolish this traffic, and purge the Church of England from this sin. ('Hear, hear,' and applause.) But the Bishop of Manchester says it is impossible to entrust congregations with the appointment of their own ministers. It has been tried in several places—in three instances I think he states—and the result has been a great failure; one man having committed forgery or someting of that sort, and in the others there were numerous cases of drunkenness during the elections. I wonder whether the Bishop of Manchester is aware of the fact that in a very large proportion of the Christian Churches of this country the ministers are appointed by the congregation, and no scandal whatever takes place. ('Hear, hear,' and applause.)"

Religious and Denominational News.

The Rev. Warlow Davies, M.A., late of Auckland, New Zealand, has declined the call to Christchurch, Canterbury, N.Z.

The Rev. D. Amos has announced his intention of resigning the pastorate of the Independent Church assembling in King's Lynn early in January.

The Rev. Thomas Nicholson, Cleckheaton, Yorkshire, has accepted a unanimous invitation to become the pastor of the Tottenham-court-road Church, London.

The Rev. Edward Minton, having resigned the pastorate of Abney Chapel, Mossley, through failing health, after a twenty-three years' ministry, the members of the church and congregation have presented him with the sum of 1,000*l.* as a testimony of their esteem and love.

THE CHINA MISSION.—The Rev. E. Reeves Palmer, M.A., has resigned the pastorate of the Congregational Church at Theddingworth, near Rugby, having accepted the charge of the Union Chapel, Shanghai, for which he will leave by the steamer Cyphrenes. By the same vessel the directors of the London Missionary Society are sending out the Rev. Thomas Taylor, B.A., and Mrs. Taylor as missionaries of the society. They are destined, with others, to commence missionary labour in the province of Szchuen. The society are negotiating for a minister for the chapel at Hong Kong.—*London and China Telegraph.*

ENFIELD.—On Monday evening a public meeting was held in the Lecture Hall, Chase Side, Enfield, in connection with the second anniversary of the dedication of Christ Church. The erection of the church had involved an outlay of more than 9,000*l.*, of which some 6,000*l.* had been paid by the beginning of the present year. At the last anniversary it was proposed to raise 1,000*l.* during 1877; and at the close of the meeting on Monday the treasurer was able to state that the object had been more than accomplished. Sermons on behalf of the Building Fund were preached on the previous Sunday by the minister, the Rev. H. S. Toms, and the Rev. Edward White. The Rev. Newman Hall, LL.D., is announced to preach on this (Wednesday) evening.

THE REV. J. BARNETT, OF BLABY.—Our readers will learn, with deep regret, that the Rev. J. Barnett, of Blaby, died at his residence on Wednesday last week. His illness was short, but extremely severe. Though nearly eighty-one years of age, his health had been remarkably robust, and he may be said almost literally to have died at his work. Mr. Barnett was engaged in the Christian ministry for the long period of fifty-eight years, thirty-eight of which were spent at Blaby. When he went there the congregation was small, poor, and uninfluential; but by sound and solid preaching, plodding industry, and a most exemplary life he built up a prosperous Christian church; and only last year a new and large chapel was erected, at a cost of £2,200, which has been defrayed. The Rev. J. P. Mursell officiated at the interment on Monday.—*Freeman.*

CANON FARRAR (the author of "The Life of Jesus") has lately been preaching at Westminster Abbey what the *John Bull* calls "a most extraordinary sermon," because the rev. gentleman condemned the doctrine of eternal punishment. According to our contemporary, Canon Farrar said that if the doctrine in question could be supported by isolated texts he would set aside the authority of such texts as opposed to the general testimony of Scripture to the mercy and justice of God. But he believed, speaking as a theologian, and having given the subject much study, that it could not be supported even by isolated texts. In every case there was either a mistranslation or the words used had changed from their original meaning. Indeed, he hoped that in the revision of the Bible the words hell, damnation, and eternal, would be omitted, and this would be done if the revisers did their duty. He spoke with the utmost scorn of the materialistic hell of the Early Fathers, and of Jeremy Taylor especially, denouncing St. Augustine as having thrown a dark stain upon theology; and he held up the faith of Thomas Erskine and of Bishop Ewing as purer and truer. He did not presume to dogmatise as to the ultimate salvation of all men, or any other of the counter-theories put forward, but he deemed it his duty to protest against what he believed to be an abominable and misleading dogma.

MACCLESFIELD.—The new Congregational church here, which has been built to replace the old church in Townley-street, of which the Rev. George J. Allen, B.A., is pastor, has just been completed and set apart for Divine worship. The church, which is much admired, is of the Gothic style, with well-proportioned tower rising to the height of 120 feet. It is furnished with galleries, and will accommodate 800 persons. In the interior the most striking feature is the chancel, which is occupied by an extremely handsome rostrum. The window of the chancel, which is a memorial one, the joint gift of Messrs. Potts and Joseph Wright, Esq., is filled in with richly painted glass, the design of Messrs. Hardman and Co., of Birmingham. The whole of the windows of the church are also treated with stained glass. The new building is in direct communication with the old chapel, which will be converted into day and Sunday schools, furnished with class-rooms and other modern appliances. The cost of the whole undertaking, including land and every other extra, is estimated at 9,500*l.*; towards this sum 8,500*l.* has already been given or promised, leaving 1,000*l.* to be raised. At the opening services sermons were preached in the afternoon by the Rev. J. G. Rogers, B.A., and in the evening by the Rev. E. Mellor, D.D. On Sunday, Nov. 4, the pulpit was occupied by the Rev. J. Stoughton, D.D., and on Tuesday, Nov. 6, by the Rev. A. M'Laren, D.D. On the two succeeding Sundays sermons were preached by the Rev. J. Morlais Jones and the Rev. A. Morton Brown, LL.B. It is confidently hoped that in a short time the church will be free of debt.

MANCHESTER.—On Monday the foundation stone of a new church and school in connection with the Presbyterian Church of England, was laid in Upper Chorlton-road, Whalley Range, by the Rev. Dr. M'Kerrow. The entire cost of the buildings is estimated at from 8,000*l.* to 10,000*l.* Towards this about 1,000*l.* have been subscribed, and no doubt is entertained as to the remainder of the money coming in when wanted. At the back of the main building there will be a lecture hall to accommodate 370 persons, and schools are also being built. In the church accommodation will be provided for 750 worshippers. The congregation is at present worshipping in a temporary building under the ministry of the Rev. D. R. Cowan. Owing to the unfavourable weather, the proceedings at the stone-laying were curtailed as much as possible. At the conclusion of the ceremony, the congregation adjourned to the temporary chapel near the Bar, where Dr. M'Kerrow delivered an address. He said that Presbyterianism was in accord to a large extent with the Thirty-nine Articles of the Church of England and with the views of the Gospel teaching held by the Nonconformist bodies of this country, especially by the Congregational Union of England and Wales. The members of their separate churches, or in other words those who were in full communion with them, exercised the New Testament right of choosing their own ministers and office-bearers, a mode of procedure in accordance with the English Constitution and with the principles upon which our parliamentary, municipal, and social institutions were managed. They repudiated the statement that Presbyterianism was not congenial to the soil of England. With the Nonconformist churches they had much in common, and if the possibility of a corporate union between them might be only seen in the far-distant future, surely federal union under a system of business arrangement was practicable and most desirable. Brief addresses were delivered by the Rev. C. Moinet, Dr. Russell (Bradford), and the Rev. J. Shipman. At a meeting in the evening, in the Hulme Town Hall, Dr. M'Kerrow presided, and services were held in connection with the public recognition of Mr. Cowan as pastor of the new church.

THEATRE SERVICES.—A few days ago Mr. and Mrs. Horniman, of Surrey Mount, Forest Hill, invited a large company of ladies and gentlemen to hear statements in reference to the progress of the special religious services for the people at present being held in theatres, music-halls, and mission-rooms, under the auspices of the London City Mission. The Hon. T. Pelham occupied the chair, and in the course of his speech said that it was to do Christ's work amongst the millions and thousands around us that they intended to carry on these services in the theatres and halls of London. He believed that whatever they might require in the way of education, whatever they might require in the way of better dwellings—a most necessary thing, indeed, for them—there was just one thing they would want when they were educated, and when they had got good dwelling-houses, which would enable them to live soberly and honestly and die as Christians, viz., the Gospel of our Lord Jesus Christ. The Rev. J. C. Lloyd Harris said that the work which they had met that day to commend had been inaugurated eighteen years ago by Lord Shaftesbury, Mr. Samuel Morley, and other gentlemen, who felt that it was all-important that the people of London who never attended any place of worship ought to be reached. Various theatres had been engaged by the committee, which were no sooner opened than they were filled, and he might say that the gatherings which were brought together in the theatres at the present time were such as would astonish any visitor. The work had

been sympathised with to a large extent by the public, but he was sorry to say that during the last year or two the interest formerly evinced seemed to have subsided, judging from the fact that the committee had had to close their yearly accounts with a balance on the wrong side. The Rev. Dr. Wilson, one of the original movers in the work, with much earnestness addressed the meeting in aid of the movement, stating, among other things, that the last census showed that out of a population of over three millions in London only 600,000 attended any place of worship. Mr. H. Reid gave a description of the services at the Victoria Theatre, and said that the order maintained among the audience—which was composed of the worst and most depraved classes—was quite marvellous. Mr. Gardiner and the Rev. Dr. Rogers having given some very interesting incidents, the Rev. J. C. Lloyd Harris moved a vote of thanks to Mr. Horniman for the use of his drawing-room, which was followed by a vote of thanks to the chairman.

SUNDAY-SCHOOLS.—On Tuesday night Mr. John Holms, M.P. for Hackney, presided at the annual festival of the Whitefield Tabernacle Sunday-schools, and dwelt on the effects of Sunday-schools on the moral and religious condition of the country. He said that in 1851, throughout England and Wales, if every one who wished to attend church had tried, there would have been 1,650,000 people still remaining out of doors, there not being accommodation for the whole of the population within that number; and what was more remarkable still, 5,300,000 persons for whom accommodation was provided were actually absent. Thus it would be seen that the task of drawing into places of worship the millions of the people of this country was quite sufficient for all who desired to extend a knowledge of religion to the masses of the country. The statistics of the Sunday-schools showed that there were in England and Wales, at that period, 250,000 teachers and an average attendance of 1,800,000, this being some indication of how much power Sunday-schools exerted in bringing the people into the churches. They were living in a time when it was more necessary than ever that Sunday-schools should be kept in the most active operation. Some thought that because there was now established a national system of primary education the work of education might be left to these primary schools. Far otherwise; it only rendered Sunday-schools more necessary, because in the primary schools, though the Bible was read, it was not taught, at least to the extent that his ministerial friends would regard as sufficient. Still the primary schools were doing a work even for the Sunday-school teachers, and this in a remarkable manner, because whereas a few years ago many of the children coming to the Sunday-schools had to be taught their letters before they could be taught the Bible, now, by the primary education they received elsewhere, a better class of children were brought to the Sunday-school teacher. The churches should take care, then, to encourage Sunday-school work, and he would urge upon the teachers the special study of Conybeare and Howson's "Life of St. Paul," "Keith on the Prophecies," and Neander's "Life of Christ," by the way of preparation for their work. There was every reason to take encouragement by the good that had been effected in the moral condition of the Sunday-schools. He had been struck by the discussion in the House of Commons on the Prisons Bill, which tended to show that the adult criminal population of the country had greatly diminished, that this difficult class of the population was, as such, beginning to die out, and that it had been found practicable to close fifty-six prisons in England and Wales. Mr. Gladstone has just testified to the diminution of the number of persons tried at Quarter Sessions in Ireland from 11,788 in 1854 to 4,200. The general improvement of the country as to crime was an encouraging sign, and there could be very little doubt that the moral influences of the religious teaching of Sunday-schools had mainly tended to that improvement.

THE REV. D. JONES HAMER, of Richmond Congregational Church, Broughton-road, Salford, has lately accepted an invitation from Wolverhampton, and some days ago took leave of his church and congregation at a farewell meeting. Mr. Benjamin Armitage occupied the chair, and there was an influential attendance. In a few opening remarks the chairman referred to the fact that Mr. Hamer was leaving them of his own free will, and not on their account; also to Mr. Hamer's services as a zealous Nonconformist and Liberal. The Rev. A. Thomson said that all he had seen and heard and known of Mr. Hamer since he left college and settled amongst them had been such as not only to increase his respect for him but to confirm his confidence in him as a reliable, wise, and earnest Christian worker, and a zealous supporter of truth and freedom. The Rev. T. Green said that he was exceedingly sorry for their sakes that Mr. Hamer was going away, and he wished that gentleman all possible prosperity in his new career. Mr. E. A Hague, after reviewing the history of the church since Mr. Hamer had been amongst them, presented him with an illuminated address from the church and congregation, in which reference was made to the ten years of unbroken harmony that had existed between them, and to the manifest spiritual results of Mr. Hamer's ministry. Mr. G. Crux then presented him, on behalf of the friends, with a very handsome timepiece and ornaments with the following inscription:—"Presented to the Rev. D. Jones Hamer, on his leaving Salford, by his congregation and friends, in affectionate remembrance of his labours amongst them during a period of ten years." Councillor Lee then presented to Mr. Hamer, on behalf of his wife, a card-case and purse, the latter containing the balance of the subscriptions towards the testimonial. He said that they all loved and esteemed Mrs. Hamer for her kind, genial character, and for her works' sake. He trusted that Mr. and Mrs. Hamer might long enjoy a happy wedded life, and see their children growing up and ripening in every goodness and excellence. (Applause.) The Rev. D. Jones Hamer, in response, said that during ten years there had been peace and harmony in the church, and that so far as his experience went the pulpit of a Free-Churchman was a free pulpit. His people had been very patient with him, especially in the attempt practically to solve some questions as to Church work. Referring to the attempt made to reach the people of the neighbourhood more completely, he said that that church always had a large congregation outside, but it was very difficult to get them within the walls. It was the bounden duty of a church situated in a densely-populated neighbourhood like that to set itself to solve the problem of how to get at those people. Conventionalism, and respectable tradition, and love of order and accustomedness had to go down before the force of that determination which would compel men to come in. He would rather see the church crammed full of people to listen to sacred music on a Sunday night than see those persons in the music-halls in Deansgate. (Applause.) Let them if need be pitch their preaching reputation to the winds, and in simple earnestness speak to men of the temptations and struggles and difficulties of these days, and of the truth as it affected them in their everyday life, and they would not want for congregations. (Applause.) Mr. William Mather said that amongst his own *employés* he had seen the influence for good of Richmond Chapel during the pastorate of Mr. Hamer, and he trusted that that gentleman would be a power in Wolverhampton as he had been in that district. (Applause.) Mr. William Agnew said he had lived long enough in Salford to know that the borough needed men of the type of Mr. Hamer, and was selfish enough to feel very great regret that Mr. Hamer was leaving. At the same time he believed that in electing to go to Wolverhampton Mr. Hamer had chosen to do that which, under all the circumstance, it was his duty to do. Speaking on behalf of hundreds in the borough who had no connection with that chapel or religious organisation, he might say that Mr. Hamer's loss to them would be only leavened by the feeling that in leaving them he was doing his duty. (Applause.) Mr. Jesse Bryant and Mr. J. F. Alexander also addressed the meeting. A vote of thanks to the chairman brought the proceedings to a close.

THE CONGREGATIONAL LECTURE.

The Rev. E. R. Conder, M.A., of Leeds, delivered the fifth lecture of the series last evening at the Memorial Hall, which was well filled. Sir Charles Reed presided. Portions of the lecture were frequently applauded. The subject of the lecture was "Jesus."

The LECTURER commenced by saying that trust in testimony was the pivot of human affairs. Having illustrated this point from the daily experiences of our Government, our commerce, and the various relations of life, he proceeded to say that justly to estimate the value of testimony it must be remembered, that the graver the matter in question the smaller will be the number of competent witnesses. Authorities were to be weighed, not counted. Authority, however, was a variable quantity, and each case had to be judged on its own merits. Alluding to different kinds of authorities, the Lecturer said that if Church authority existed at all, it must be by a power conferred from a source outside itself—not delegated from below but conferred from above—"not the authority *of* the Church, but authority *in* the Church." Authority was a necessity in all branches of human knowledge, having all the force of a law, excepting in two kinds of knowledge—viz, pure deductive reasoning, and those primary intuitions of reason which form the root and base of thought. These two sources of knowledge lie outside the domain of authority. If God exists, and if the knowledge of God is possible to man, it would be absurd to suppose that knowledge to be an exception to the universal law of the authority of testimony. If there had been minds possessing the intuitive sense of God, they were exceptions to the ordinary pattern of humanity; and however this quality were obtained, it invested the testimony of such men with unique value, and constituted them authorities concerning religious truths. No question touched more closely the basis of faith than the question whether there have been in fact such teachers, or a supreme teacher. The central element in the idea of revelation was the actual existence of a series of such exceptionally endowed or inspired minds. The importance of such a claim, if valid, could not be exaggerated. The Lecturer here touched, in passing, upon the view of the sceptic on this point, and then went on to say there was no need in the present inquiry to traverse the immense field of the question of authority in reference to religious truth. Practically the conclusion hangs on our judgment of the claims of One Teacher.

Sharply outlined against the deep background of the past, rising in serene unapproached grandeur above its heroic figures and colossal phantoms, undimmed by the mists of intervening ages, One Form withdraws our gaze from all others. One Voice, clear in our ears as in the ears of the men of Galilee eighteen hundred years ago, still speaks as no other voice ever spoke to the heart of universal humanity. One Name, in its regal power over men's minds and hearts, continues, and promises to continue, as during sixty generations, "above every name." Some half-dozen names—Confucius, Sakya-Mouni, Pythagoras, Socrates, Zoroaster, Mahommed—may for a moment present themselves as rivalling the name of Jesus in their dominion over the faith of mankind. But an inspection of their dogmas and institutions, and their influence on their disciples, will dissipate this illusion. The comparison, full of profound interest and instruction, is beside our present inquiry. The certainty that we may have valid knowledge of God and hold real personal communion with Him, not merely as Creator and Foundation of the Universe, but as Father of spirits, Hearer of prayer, and Guide of trusting souls, must stand or fall with the authority of Jesus Christ. (Hear, hear.)

This assertion might be hotly challenged, but was not open to serious refutation. Certain facts in connection with the life of Jesus might be set down with historic certainty. Also two other facts, viz., first, that the Four Gospels during the first two centuries obtained universal circulation and credence among the vast body of Christian Churches; and secondly, that the testimony of St. Paul, whose ministry closed before A D. 70, in all substantial points confirmed the narrative of the Gospels. Having shown the dilemma in which those persons are placed who regard the Gospels as unauthentic, or forged, the Lecturer said that the plain broad facts compelled us to conclude that the New Testament records brought us face to face with the teaching, life, and personality of the only Teacher who could pretend to impart to the whole human race the knowledge of God. Another evidence of the authority of Jesus was the internal evidence of those traits of portraiture and narration which compelled us to believe the Evangelists were recording facts.

Such, for instance, are the combination, in the character of Jesus, of uniqueness with naturalness; and of superhuman force and majesty with unequalled gentleness, patience, tenderness, and humility; the occurrence of graphic details which a forger would not have invented, or in which he would have surely betrayed himself; the breadth, grandeur, freshness, contrast with current ideas, spiritual depth and purity, which render it absurd to suppose that the doctrine of Jesus, instead of forming the minds of His disciples, was invented by them. Such, in a word, are all those features of the Gospels which transcend the power of human genius to have produced as fiction, combined with all those bearing the stamp—hard to counterfeit—of reality and truth. To all this must be added their union of solid agreement with minor divergences and distinctive individual character.

To suppose the character of Jesus to be a fiction was to suppose a miracle more marvellous than any recorded in the Gospels. Again, the teaching of Jesus brought the mind face to face with "truth," and irresistibly commanded its assent. This certainty was an essence of true discipleship. St. Paul and St. John, equally with the Gospels, taught that love was at once the sum of law, the crown of virtue, and the supreme height of knowledge. This perfect agreement of two minds of such commanding power proved that they drew from a common source. A fundamental basis of Christianity was the necessity of a personal basis for faith in God. The doctrine and personal claims of Jesus formed an organic whole, in which any attempt at dissection was fatal. Our knowledge of God, then, must be of the heart as well as the intellect: the knowledge of sympathy, trust, and love. The lecturer then turned to the question, "Who is Jesus, and what is his testimony concerning God?" Jesus was "Christ, the son of the living God," but his disciples called him "Master" or "Teacher." The acceptance of His Word was His primary requirement from all comers; that those who followed Him should not walk in darkness, but have the light of life.

On any theory of His person and character Jesus stands alone among men; alone in His relation to His own age, and to all preceding and following ages; alone in His depth and breadth of human tenderness and sympathy, as much as in the peerless grandeur of His moral and spiritual nature. Nothing in the age in which He appeared, or in foregoing ages, accounts for Him; and the after times have been moulded by Him. His life rises sheer from the dead level of common humanity, like some mountain peak rising from the bosom of ocean girdled with perpetual summer and crowned with eternal snow. The age was one not of development but of decline. Liberty was dead. Faith was dying. Morals were sick unto death. Society had sunk to that degraded level when imperial despotism is welcomed as a refuge from insane anarchy when patriotism has no longer any vocation, and when philosophy is shut up to the fatal choice between a godless sensualism, a heartless scepticism, and a noble despair. . . . It was from the midst of this pestilential morass of national, social, and intellectual decay that there suddenly welled forth the living fountain of a universal religion and morality,—the head stream of a movement which has flowed on with undecaying force through eighteen centuries, and whose waves are breaking today on the shores of Japan and in the central wilds of Africa. That movement bestowed on the world three imperishable ideas:—universal brotherhood, based on a common redemption from sin, binding together the king and the slave in a common gratitude, hope, loyalty, and work; liberty of conscience, based on the equal relation of all human beings to God; and unalterable morality, based on love to God. Under the solvent power of these ideas with their companion motives, the ethical, social, political, and philosophical thought of the ancient world melted and run into new forms. They are the most animating ideas of the pre-

sent. From them are borrowed those three sonorous watchwords of the future—"Fraternity, Liberty, Equality." Apart from these ideas of Jesus, vainly do the conflicting voices of the leaders of thought strive to utter that great word without which the others are but empty echoes—Righteousness. (Hear, hear.)

The secret of Jesus lay in Himself. He drew men to Him. At the age of thirty He stood forth the central Figure among His countrymen. From that day to this He has filled and fills a growing space in the thoughts of men; and personal love to Him is as living a force to-day as when He walked by the Sea of Galilee. The method of Jesus was also personal; and this personal ascendancy of Jesus over his disciples reached its zenith (from which it has never declined) after his personal presence was withdrawn. His disciples reproduced His method, and "preached Jesus." Yet an emphatic feature in the character of Jesus was his perfect abnegation of self. The moral beauty of the character of Jesus was a perfect ideal, yet natural and life-like. In Jesus there was no exaggeration or deficiency. What probably impressed our hearts most in the portraits drawn by the four Evangelists was not His blameless perfection and remoteness from all human frailty, but His sympathy, accessibleness, tenderness, and intense humanity. Whence could the portrait of Jesus be painted but from the life? How could four separate mirrors reflect the same image but from reality? And if His character had been faithfully pourtrayed, was it possible, rationally, to explain either His doctrine or His person apart from a supernatural force—a supreme, spiritual power, above, behind, or within humanity? Innumerable had been the attempts to upset this view, but their number and inconsistency proclaimed their failure; yet all the objectors agreed that the miraculous was impossible. The miracles of Jesus, however, could not be stripped from the narrative, for they entwined themselves with the entire thread of His history. The crowning miracle of the Resurrection was vital to the story of Jesus, without which it would sink into ruin and absurdity; it was essential to the credit of His prediction and promises; it was the imperative condition of the survival of His religion, His Church, His Kingdom. Unless scepticism could fairly dispose of this central miracle, it was vain to assail the rest. It was inconceivable that the disciples should have preached the Gospel of the Resurrection had they not believed it; it was impossible that they should have believed it had it not been true. What, then, had Jesus told us of God? He spoke with a limited knowledge and absolute authority. He never went about to prove the being of God, because that was for Him the fundamental verity. God, as Jesus taught, was not a theorem to be proved, but a Father to be known, loved, and obeyed. The mission of Jesus was to reveal God, not to argue about Him. Jesus defined His position as a Divine Teacher, possessing a direct and intimate knowledge of God, shared by no other human being. Jesus, however, could not reveal all He knew, except to a mind equal to His own. Moral character was, according to Him, the condition of Divine knowledge; in other words, our knowledge of God depends on sympathy. The testimony of Jesus, like His personal character, stood alone. The question, therefore, on which Christianity rests is this—"Is the testimony of Jesus as trustworthy as it is unique, sublime, intelligible, and consolatory? Can we securely build an intelligent faith upon His Word? Can His teaching be accounted for on any supposition but that of its truth? Can it be supposed He spoke under illusion? Was it not rather rational to believe that—

> We in the valley stumble through the mist,
> He on the mountain-top beholds the morn.

At all events, there was no counter testimony to be weighed in the balance of authority against His. Where are the teachers whose profounder spiritual insight entitle them to call us from the feet of Christ to their own? (Hear, hear.) Some men could rise to no higher a view of Jesus than as the wisest, holiest, and most loving of men, but the common-sense of Christendom was against them. If Jesus said "He that hath seen Me, hath seen the Father," and "I and my Father are one," and if we accepted His own witness concerning Himself, then we possessed in Him, not only an Infallible Teacher, but a Divine person in and through whom God converses with men. (Hear, hear.) Reason could neither attain nor require any higher certainty. At this point she completed her task and handed it over to Faith. Actual converse with things and fellowship with persons did not belong to Reason but to Will, Affection, and Faith. The examination of the claims of authority was within the province of Reason; but when those were established, submission to authority was the office of Faith.

Negatively, Reason can prohibit Faith from accepting any doctrine which contradicts either itself or any certainly known truth; because, unless all truth be consistent, truth has for us neither meaning nor obligation. But positively, Reason must accept the revelations of Faith as she accepts those of the senses and of memory. Above the proudest heights of knowledge on which the daring foot of Reason can find standing room, rises that pathless peak to which Faith alone can soar, in whose cloudless light and air Love alone can breathe and see, believing and knowing the love of God. Here quest ceases in conscious certainty. The yoke of authority is transfigured into the badge of liberty. Doubt dies in the sunlight of experience. "He that loveth not, knoweth not God, for God is love." "He that dwelleth in love, dwelleth in God, and God in him." "We love Him because He first loved us."

At the close the benediction was pronounced by the Rev. A. HANNAY.

The CHAIRMAN announced that the next lecture would be entitled "The Voice Within."

Correspondence.

"ANCIENT AND MODERN CHURCHYARDS."

To the Editor of the Nonconformist.

SIR,—You have, I think, rather misunderstood my letter. I was speaking of the Church of England as, so to speak, a partner, the senior partner, in the firm of "Church and State." Canon Trevor may be a "better authority" than I am; let him produce the Act of Parliament in proof of his assertions.

"The laity of the Church are the English nation," says Canon Trevor; a statement which you endorse. Then let me ask you, why call in Ireland and Scotland to settle for England a matter in which *England only* is interested? Are you aware that the "*English* nation," not "the laity of the Church of England" only, but *the* nation, *i.e.*, Churchmen, Dissenters, Roman Catholics, clergy, laity, &c., all put together, has pronounced against Mr. Osborne Morgan, in two successive Parliaments, by majorities of 4 and 101 respectively.

I could call the Liberal leaders, Mr. Gladstone, Mr. Lowe, Lord Hartington, in support of the respect due to the opinions of Ireland and Scotland, as individual countries; but their opinions are, of course, well known to you. I will only ask you, was not the *Irish* Church disestablished in accordance with, and to please Irish opinion? Then why disestablish *England's* Church (through the Burials Bill) not only not to please, but against England's opinion twice given?

But admitting (for argument's sake, and perhaps I am not far from agreement with you), that you and Canon Trevor are right, that "the laity of the Church are the *English* nation," that "every consecrated church and churchyard belongs to the nation," have "the laity," has "the nation," no duties towards themselves? have they no engagements, have they no solemn obligation to themselves, if not to "their" Church and to their God?

One word more. Did not Mr. Osborne Morgan himself, in his earlier bills, recognise the justice of exempting *modern* churchyards? Does not the Liberation Society, as "consonant with public feeling," regard churches built since 1818 as *modern*, and respect "their voluntary origin?" How does that agree with your and Canon Trevor's argument that *all* is the property of the State? If, as you say, "every consecrated church and churchyard belongs to the nation," let the nation, as honest, honourable men, fulfil the terms of the trust to God and man on which it received them.

I am glad to see you admit "the fact that the Ecclesiastical Commissioners represent the Church, not as a denomination, but as the National Church."

Yours obediently,
W. H. KITSON.

Offices of the Society for the Rejection of the Burials Bill, Torquay,
Nov. 17.

[We decline to assent to Mr. Kitson's declaration that "the English nation" has pronounced against the Burials Bill; and if it were true, his argument would only prove him to be a Home-Ruler, which he will probably assure us he is not. Parliament is one, and not a body composed of geographical sections, acting independently of each other, for local purposes. Those who wish for religious equality in the churchyard do not admit that they are violating any solemn obligations. It was a House of Commons committee which imposed a limit in respect to modern churchyards, but Mr. Kitson and his friends would not accept then what they would be glad to get now. The Liberation Society considers the modern churches to be as much the property of the nation as the ancient churches, but because willing to let Episcopalians have the continued use of them, it is not bound to give up the modern churchyards also. It would be wise to take warning from what has happened in the case of burials. If disestablishment be long deferred Episcopalians will be likely to get much less than is now offered by the Liberationists.—ED. *Noncon.*]

CHURCH AND DISSENT.

To the Editor of the Nonconformist.

SIR,—Among the many evils which the National Church theory—or the Erastian theory, so to call it—brings upon the cause of Christian faith and practice, I place in the foremost rank the hindrance of healthy relations between the Church and those who are called Dissenters. I maintain that (1) it prevents a *healthy antagonism*, substituting for this a most unwholesome bickering, envious and jealous; (2) it prevents a *healthy co-operation* in those spheres where co-operation is possible. By a *healthy antagonism* I mean an outspoken and honest recognition of differences of opinion. The theory in question hinders this by the implied assumption which it makes that "Dissenters" are actually "members of the Church," though "Nonconforming" members, thus obscuring and confusing the relations that in *fact* exist between us and you—the relations of two religious bodies, or rather of one religious body on one side, and several allied ones on the other side, antagonistic, but so far as possible respectfully antagonistic. Of this confusion I think the name "Dissenter" or "Nonconformist" is a standing instance, and I often wonder that you do not disclaim it. It is a merely negative name. The clergyman, and the Churchman generally, who is imbued with the "National Church" theory, whether consciously or unconsciously, looks upon a "Dissenter" not as an honourable antagonist upon some important point of doctrine, but as a sort of wandering member of the flock—or as a sort of black sheep, a discontented kind of fellow, who for some inscrutable reason can't rest contented with the legal provision for worship and preaching—and thence it is a short step to regarding him as a social inferior. All this is very detestable, and I am afraid there is often a kind of resentful reciprocal feeling on the other side. It is because the name "Dissenter" to a great extent implies all this that I object to it. For my own part I would like to substitute for it, in respect of our own theological standpoint, the straightforward name of "heretic," and, in respect of the common point of view which I hope to see established, simply "Protestant." The difference between us would then be accentuated as a theological difference, as it really is, and not as a legal or quasi-social misunderstanding. I believe the result would be increased by mutual respect. Between "Churchman" and "Dissenter" there is generally a sort of resentment, between "Catholic and "Protestant" there may be an honest antagonism, and, at the same time, a perfectly cordial understanding.

This brings me at once to the second point, the prevention of *healthy co-operation*. Paradoxical as it seems at first sight, it is thus seen that the two contrary evils flow from the same source in the same manner. When the natural antagonism is recognised and the fictitious connection is lost sight of; when the religious difference is marked, while the legal and social difference is annihilated; when the "National" theory is exploded, and the "Church" theory has taken its place; then healthy co-operation will be possible. Of course there is a vast number of things in which all agree. Even if it be not thought advisable to co-operate in matters of common faith, still there remain all those social agencies for good in which the churches are so much more powerful, either than individuals or than any other form of organisation. To say nothing of the temperance question, and what we may call, for want of a better name, the penitentiary question, there is education in all its branches, charity organisation, trade morality, and a hundred other like things. For my own part I believe that all our education difficulties have arisen out of this wretched "National Church" theory, and that if this had not stood in the way we might by this time have worked out a system of universal religion as well as secular education.

At this critical point I stop, but if you think the subject worth following on this line, I am at your service, as

A HIGH-CHURCH CLERGYMAN.

THE NEW EDUCATIONAL MOVEMENT IN METHODISM.

To the Editor of the Nonconformist.

SIR,—It appears from the reports in the *Watchman* and the *Methodist Recorder*, that a Conference Committee has been holding its session in London, to consider the question of education other than primary in relation to the Children's Fund. It appears that the present mode of educating the children of Wesleyan ministers is not answering financially, and that they must either lessen their expenses or increase their income. A debt has accumulated to the amount of about 11,000*l.*, and that there is every prospect of a probable deficiency of 5,000*l.* per annum.

There is no likelihood of their being able to

lessen materially the expenses—rather the demands upon the funds will increese; and, although there is a small increase in the revenues of the funds, it does not, and by present arrangements cannot, meet the legitimate claims upon it. In these days it is not likely that the Wesleyans will try to save a little money by giving an inferior education to their children, nor would the ministerial parents submit to it. They have only character and edution for their children, and if the latter is withheld the sons and daughters of Wesleyan ministers will be reduced for their future to a worse position than that of the children of the better class of artisans.

Already the educational arrangements for the education of ministers' sons have been submitted to revission. The two schools have been made two departments of one school—the juniors being sent to Woodhouse Grove and the seniors to Kingswood. The new classification is producing better educational results than the old mode of having junior and senior boys in each establishment. The classes are more vigorous, and the teaching more special and concentrated. The parents, however, are very much dissatisfied with the separation of their sons, and much prefer that the junior boy shall be in the same school with his elder brother, if he has one. There is also great inconvenience in the long distance which the junior boys have to travel from some parts of England in order to reach the Woodhouse-grove School. Apart, therefore, from the question of finance, it is not at all likely that the present arrangements can go on as they are. The parents are opposed to the separation of the brothers and to the long journeys; they are opposed to it with a growing and decisive opposition. Had there been no financial difficulty the present arrangements would have been broken down by the determined resistance of the parents.

The proposed remedies for the difficulty are various. Some are for making the schools into upper and lower; sending the boys for a classical education to the upper, and for a commercial education to the lower school. This plan would have some educational advantages which would find favour with many, but certainly not with all, especially if the masters had to determine which boy should have a commercial and which a classical education. Parents would hardly surrender their right of choice to that extent. It is for them ultimately to determine the educational career of their children, and they in many instances would resent as a degradation the forcing of their children into a lower school when they believed it would be better for them to have a position in the higher establishment. The only possible way of escaping this dilemma would be by a pass examination into the higher school. This would certainly sift out and reject the boys who were weak either in capacity or industry. Another scheme is to have one great central establishment in which both senior and junior boys can be educated together. The union of the two ages would be an advantage, but one school would be much too large, and it would furnish no variety of choice. With only one school, then, the boy must either go to it or nowhere. If he lost his position in one school, there would be no other in which he could redeem himself.

It is proposed to relieve the financial difficulty by admitting the sons of the laymen who, hitherto, have been excluded from the schools. This would soon augment the income by some three or four thousand pounds a year. It would necessitate the enlargement of the two existing schools, and so preserve them both. Each school would be complete in itself, and if the parents could across with the masters of one school they could send their children to another.

It has come to this, that either the ministers must accept the admission of the laymen's sons at the market price, or be heavily taxed themselves. I know they are not in a position to meet the claims of a heavy annual taxation. Their incomes are too small, and the demands upon them too heavy, to enable them to carry additional burden. Apart from the financial consideration, many advantages will accrue from the admission of the sons of the laymen. Friendships will be formed between them and the ministers' sons which will be useful to them both in after-life, and while the boys of the ministers will receive broader views of life they will escape the many disadvantages of a caste system and education.

The Kingswood and Woodhouse Grove Schools' difficulty has virtually raised the whole question of middle-class education in Methodism; and being raised there is plenty in the state of the country to give it force and intensity. With a skill and prescience worthy of the Master of the Jesuits, the Church of England is covering the whole country with middle-class schools; and unless Nonconformists address themselves very earnestly to this question, they will in a few years find it impossible to get a good education for their children apart from the influences of the Church of England. I heard of one school where 25 per cent. of the scholars are Nonconformists in which the confessional is employed. The Wesleyans are beginning to stir themselves, for they see that, if they do not make haste, the great social power of the middle-classes and the shopkeepers will be impregnated with sacerdotalism and Popery.

The Wesleyans, Mr. Bunting not excepted, are tired of throwing away "thousands of their children to the Church of England, and to the worst section of it, the Ritualists." They have trusted too long to the Establishment, and they find they can lean upon it no longer. It has disappointed them and deceived them. They believed it to be a Protestant institution; they have discovered it is not; they have hoped for forty years that the sacerdotal element would be cast out, and they have waited in vain. A new spirit has sprung up within them, a new policy is forced up them, and their new era dawns.

It is said that the Wesleyans have about 40,000 middle-class children to provide for, using that term as descriptive of shopkeepers and the better class of artisans. There is little prospect of a Government system of middle-class education, and even if a State system could ever be established what are we to do *ad interim?* The Church of England is occupying all the ground. What with the denominational primary schools and the secondary education schools, the very existence of the Wesleyans is threatened in many instances.

We shall watch this new movement among the Wesleyans with great interest, and we wish them every success in all liberal efforts to save this country from being the greatest recruiting ground in the world for the Church of Rome. The Wesleyans have been the greatest feeders for the Church of England for more than a hundred years; it is time they stopped the supplies, when it has come to mean that life to the Church of England is death to the Methodists.

Yours truly,
A. B.

THE REPRESENTATION OF BRADFORD.

To the Editor of the Nonconformist.

SIR,—In looking back over your last week's issue, I have a second time read the letter by a "Miallite," and will, with your permission, make a few remarks upon it.

The signature to that letter gives the clue to the false position of the writer, and to the mischievous character of what he says. He is a writer who, apparently, cannot see beyond men, and who thinks that a great party and a great political movement mean nothing more than the names of a few prominent men. One would have thought the advent of the Tories to power would have dissipated that notion for ever, when the name of Gladstone, coupled with the promised repeal of the income-tax, was not sufficient to avert complete disaster. There are no greater enemies to the Liberal party than such persons as your correspondent, because, instead of directing their energies to the union of the party on some general, broad policy, they are sowing the seeds of discord and disunion by the constant advocacy of the claims of individuals. If a policy can be agreed upon, the men to carry it out are sure to be found. Why should we at the present time be bothered about Mr. Forster, Mr. Alfred Illingworth, Mr. Angus Holden, Mr. Alderman West, Mr. Titus Salt, or Mr. William North, of Low Moor? What are we agreed upon to ask them to do? Surely it is the act of wise men to know first of all what they want men to do before they select the men they will send to do the work! This, it appears to me, is what a "Miallite" and others ought to do first—settle, as a Liberal party, what they want to have done, and then find the best men they can to send and do the work. I voted for Mr. Miall each time he contested this borough, but it was because of the principles he professed and the fitness of the occasions when he claimed my vote. Yet I would not vote for him again unless the conditions were the same as before. Therefore, I do not subscribe myself "A Miallite," but

Yours sincerely.
A LIBERAL.

Bradford, Nov. 16, 1877.

THE LORDS' COMMITTEE ON INTEMPERANCE.

To the Editor of the Nonconformist.

SIR,—Since the date of my last contribution on this subject there has appeared the third report of the Select Committee of the House of Lords on Intemperance, a report which embodies evidence certainly as interesting and as important as any contained in the two reports whose contents I have previously analysed. The report alluded to contains the evidence taken at eight sittings of the select committee, at which eighteen witnesses were examined. These witnesses include men who have given special attention to various phases of the licensing and intemperance question, including politicians, temperance reformers, statisticians, clergymen, a publican and a wine-selling grocer, and we have in a bulky blue book, an epitome of the views of those looking at the question from many stand-points. In analysing and summarising evidence, it will be best on this occasion to deal with the witnesses in groups, and first may be given the evidence of the Rev. R. M. Grier and the Rev. J. Nugent.

The Rev. Richard M. Grier is vicar of Rugeley, in Staffordshire, and is practically the keeper of a house for the cure of inebriates of the upper classes. When he first went to Rugeley, he found in his parish of about 4,000 people about thirty-two public-houses and beerhouses, and a great deal of intemperance. He attempted to get a reduction of the faculties for the sale of drink, and public-houses and beerhouses have actually in ten or eleven years fallen from thirty-two to nineteen. The population has increased, and there is no very great diminution in the amount of apprehensions for drunkenness. Mr. Grier remonstrated many times with a clergyman for his habits, and often appointment after appointment had been lost in consequence of these habits, the clergyman asked Mr. Grier to take charge of him for a time. With the sanction of the present Bishop of Lichfield this was done, and after eighteen months' residence, he was sent back apparently cured. Two other "cases" were sent to Mr. Grier by the same bishop. A house was taken, and later, a second was added. The persons admitted who could pay were made to pay, and with subscriptions, those who cannot afford to pay are supported. The residents have included clergymen—a "good number," gentlemen who have been in the army, some who have lived on their means, and some in professions. Mr. Grier has now been engaged in the work for two and a half years, and the results have been in many cases satisfactory, some of the patients having returned to their work, in which they are now usefully employed. Coming now to the more general question of intemperance and licensing, Mr. Grier expresses opinions formed after many years' observation. He believes that the grocers' licences are doing great harm, and there is a considerable increase of drinking amongst women in consequence. In regard to closing public-houses earlier, he pithily says that he "would be in favour of closing altogether." The more restriction the better he would like it, and he does not think the law would be more evaded than it now is. He would give to magistrates the absolute power of refusing renewals of licences, and oblige a licence-holder to apply to the magistrates before he enlarged the premises of sale; the public-houses should be closed on days of elections. This is the pith of his evidence, and a long examination only brings his proposals—strong and sweeping as they are, into a fuller light. He would suppress the trade, even if a few who innocently use liquor should be inconvenienced, for he believes that countless numbers now suffer maltreatment through misconduct of drunkards.

The Rev. James Nugent is the (Catholic) Prison Minister of the Liverpool Borough Prison. In it last year there were 13,313 prisoners, of whom there fell to his charge 9,310 persons. During his thirteen years of office 42,750 men and 50,389 women came under his charge. And, similarly, out of the total last year there were more women than men. The daily average proportion of prisoners under his charge is about 1,000; and he believes that nine-tenths owe their imprisonment directly or indirectly to drink. His suggestions are that cumulative punishments should be inflicted for drunkenness; that the hours of closing should be lengthened; and that ameliorative influences should be brought to bear. He gives at considerable length a description of entertainments and associations for the purpose of counteracting the effects of the public-houses, more especially amongst his own flock; and expresses his belief that at the present time drunkenness is not increasing. His evidence is most interesting in the details, but as they they relate to

Roman Catholics. An excerpt is given from the daily journal of the prison in regard to women prisoners amongst the Roman Catholics, which shows that out of twenty cases only one had not previously been imprisoned, and the number of imprisonments of the others had varied from two to thirty-nine times.

Turning next, shortly, to the evidence of Mr. John Taylor, the chairman of the National Temperance League, we have a summary of the modes of work adopted by the association in its efforts to spread temperance amongst several classes and professions. The opinion of the association is that there is more drinking than there was, and that there has been an increase of drinking amongst women. He suggests that there should be a special inspection of public-houses; that their hours should be shortened, and the number of public-houses reduced as much as possible, whilst the feeling is decidedly in favour of closing public-houses the whole of Sunday; and he would be in favour of the relegation of the question of the local efforts and causes they need not be given here. The statistics he hands in shows that the total commitments to the borough prison of Liverpool has increased from 9,913 in the year 1864 to 13,313 last year; out of which latter number 9,310 were issue of licences to a special board, because it is probable that the members of an elective board would probably know better than do the justices the views of those who would be the constituents of the members of such a board. This briefly summarises the evidence given by three representatives of ameliorative or restraining tendencies, and there is yet to be dealt with the views of another of these—that of Canon Ellison, who gives evidence of value at considerable length. His evidence may be given with that of Mr. William Hoyle, whose various contributions to the economic aspects of the question, inspire his views with considerable interest, but both must be reserved to be dealt with on another occasion.

I am, &c.,

October 25, 1877. J. W. S.

TRADES UNIONISM.

To the Editor of the Nonconformist.

SIR,—As the *Nonconformist* has ever evinced a lively sympathy with all the throes and upheavings of humanity, thus illustrating the old Roman motto, "*Humani nihil alienum*," I trust you will find room for a few thoughts on the present crisis in trades unionism. It would seem as if the meteorological disturbances which are marking the year have their parallel in the social and moral atmosphere. We are caught in a perfect cyclone of universal disorder. Our daily papers, with their photographs of gory battle-fields, caravans of mangled humanity, and gluttings of fiendish revenge, are almost hardening us into the moral condition of the ancient gladiatorial spectators. If we turn for relief to the home news, we read of little but wrecked character and social disputes. In the industrial world the outlook is specially depressing. The appalling loss of life in our collieries is mournful enough, but the vast suffering consequent on the disputes between workmen and their employers appears to me even more distressing. It may perhaps seem a rather imprudent statement to make just now, but I am bound in all honesty to say that my sympathies go unreservedly with the sons of toil. I am more and more impressed with the conviction that in the extraordinary developments of modern social life, the industrious classes do not get anything like their fair share of the general increment of luxury and enjoyment.

I have been spending a few months in a large town where there are no trades unions to mar the peace of the inhabitants. I wish I could speak more enthusiastically of the working population. So far as my observations went, two striking features characterised the locality—a small minority of very wealthy manufacturers were getting every day more wealthy, and an overwhelmingly large majority of the producers of that wealth were getting every day poorer. For about a score of capitalists there seemed to be all the world and the fulness thereof, and for the toiling multitudes drudgery, discomfort, and death. On the one side was unbounded luxury, and on the other intolerable negation of delight; and to crown the strange anomaly, the laudation seemed ever directed towards the lucky rich few, while for the sweating masses there seemed little but groans over their love of beer. And after all what was that so-called love of beer but a rude effort to appease a natural craving for a little amelioration of a hard and trying lot? It is high time this great social enigma was resolutely faced. Strikes have an ugly sound for polite ears, and there is something exceedingly melancholy in the spectacle of enforced idleness in the presence of abundance of work. There is, however, something which, in my judgment, is far worse, and that is the average home-life of the working classes. A large proportion of the homes into which they are crowded are really incompatible with moral decency and self-respect. The life lived by them is at such a remove from that lived by most of us that I for one feel ashamed of the contrast.

As I have gone on Sundays with the crowd of well-dressed worshippers from my comfortable home to the luxuriously-appointed church, and, having sat through the ordinary hour and a-half of pleasant service, have returned again to my well-spread table, my glowing fire, my easy chair, and my much-loved books, the thought has often oppressed me, "How few of the hard-working men and women all around me have even the shadow of all this social enjoyment?" No; the toilers have the worst of it everywhere, and, coming to the trades-union question, what other hope is there of bettering their position than such as may reasonably be expected from combination? We hear much of the improvidence of the working classes; but few of those who write or talk on the subject have ever even attempted to realise what it is to live the life of an average working man. What a cheerless monotony it is! One is at work fathoms deep in the earth, cooped up in a painful position hour after hour, and with only a flickering lamp to lighten the gloom. Another is in a foundry, amid huge furnaces and exposed to all sorts of mischances. A third is spending some ten hours daily amid the whirl and din of machinery. A fourth lives his life on a scaffolding. Myriads in the Black Country are shortening their lives by unhealthy occupations. Half-a-million of agricultural labourers find their work out of doors, exposed to every kind of inclemency, and for nearly a third of the year come to their cottage homes at night wet through and tired out. Then there are the multitudes of tailors sitting crouched up and cross-legged on their boards all day long; shoemakers bending over their lasts; seamstresses stitching away through weary hours in cheap garret lodgings; sweeps begrimed with soot half their lives; drainers who work knee-deep in cold slush; sailors who live in the back slums of ships, and work amid infinite perils; engine-drivers whose time is spent in close proximity to huge furnaces, rushing madly through air or water, and in the latter case exposed to horrors from storm and tempest, compared with which Dante's "Inferno" is comparative comfort. Is there thought enough, sympathy enough, bestowed by our modern, luxurious Christianity on these oft-times terribly circumstanced bread-winners? Newspaper writers to please their wealthy patrons sneer at the blunders of the poor fellows in their unions and other efforts at self-help, and sanctimoniousness turns up its eyes in pious horror at the demagogic uproar, but perhaps in the ears of the Lord of Sabaoth there is more of earnest reality in the proceedings of a unionist conclave than in the theatrical intonings of a dressed-up priest, or the heartless melodies of a surpliced choir. The great want or the present hour is not so much gifts or charities as practical sympathy in the work of self-elevation.

As regards the farm-labourers, among whom my work has principally lain, their case, as far as food and raiment are concerned, is pretty well disposed of. The labour necessities of our splendid colonies have been their salvation. All good, sound, skilled agriculturists can now command their price. Their services are at a premium everywhere. But in the matter of their general social elevation there remains much to be done. Village squires and priests have been intent on making the labourers contented in their prostration rather than on helping them to rise to the full height of their manhood's responsibilities. Hence a general and most lamentable social, moral, and political degradation. At the last general election in a parish belonging to a Parliamentary borough near where I write, out of thirty labourers who had votes only four took the trouble to record them, although the Liberal candidates were all good men and espousers of their cause. A pot of beer and a shilling apiece would have brought the lot into the polling-booth. So is it more or less everywhere among these long-neglected working classes. I cannot help feeling that the first step in reform must be in the home life. Comfortless homes—and nine out of ten working-class homes are utterly comfortless—pave the way to the public-house, and public-houses are the workmen's ruin. My opinion respecting trades unions, therefore, is that they must have our moral support as a necessity springing out of the inherent selfishness of humanity, but that we should endeavour to gain some controlling influence over them by extending to the wage-earning classes generous and unstinted moral support.

What may be done in this direction is illustrated by the position occupied by a Congregational minister at Leamington, Mr. F. S. Attenborough, in connection with the National Agricultural Labourers' Union. He has given to the movement unstinted support, and he finds his reward in unstinted confidence. As editor of the weekly organ of the Union, he is able to render incalculable service both to the labourers and to society at large. Had ministers generally shown the same interest in the rural bestirment, instead of weakly following the lead of their wealthy farmer supporters, a vast power for good would have fallen into their hands. The clergy, hanging as they do instinctively towards the landlords, of course could not sanction the labourers' revolt. Hence the supreme opportunity for rural Nonconformity had there but been an enthusiasm of humanity sufficient to seize upon it. And I cannot help thinking that similar chances of gaining influence must be continually occurring in connection with working-class organisations generally. Strikes—however foolish and unreasonable they may appear to outsiders—are not entered on lightly by the bread-winners. None know better their infinite hardships. For half-a-dozen employers suffering at worst some loss of capital, a thousand families are reduced to a state of semi-starvation. It is worse than foolish, therefore, to sit in condemnation on the men at the bidding of writers in the Press, who have not taken the pains to understand the real nature of the disputes. My experience of working men goes to prove their extraordinary patience under provocation, and certainly I have never seen anything in them to justify the too common assumption on the part of their critics of arbitrariness, injustice, and folly in their dealings with their employers.

I should rejoice exceedingly to see a cordial alliance entered into between the toiling masses and the Christian Church. An infusion of working-class energy into our somewhat worn and weary religious organisations would be as life from the dead. The opening for securing this is afforded at such a crisis as that at which trades unionism appears now to have arrived.

A. C.

THE BOSNIAN REFUGEES.

To the Editor of the Nonconformist.

DEAR SIR,—A circular issued in Edinburgh in July has only just come under my notice, and the statements quoted there seem to me to be so appalling, and so little realised, that I shall be deeply obliged to you if you will make them public through your columns. [These, or similar statements, have from time to time been published in our columns. We may add that amongst those who have recently fallen victims to their devotion to these poor refugees is Dr. Nonweiler, a young Dalmatian doctor, who was carried off by typhus while visiting, with Misses Irby and Johnston, a series of wretched cave-dwellings near Strumnitza, in many of which are huddled together men, women, and children, dying of hunger, typhus, and other diseases.] If such was the misery of the refugees in summer, what must it be in the inclemency of winter?

I am persuaded that half the people who refrain from contributing to Miss Irby's fund would be ready to share with the suffering the food on their own table, could they but see with their own eyes and hear with their own ears the distress that now hardly touches them. They are not heartless, but they are unimaginative. It grieves them to see one of their own children deprived of a single meal, but the news that hundreds of children are perishing of hunger in some remote country passes by them like an idle tale.

Will you help to arouse us all to a sense of the emergency, lest He with whom time and space are not, should one day rebuke us with a look that will never be forgotten, because He was naked and we clothed Him not, He was an hungered and we gave Him no meat?

I will only add that Miss Irby herself told one of my friends, that of those refugees who sheltered in the caves, eighty per cent. died last year, and she feared that this year the mortality would be still greater.

Allow me to sign myself,

Respectfully yours,

ANNIE MATHESON.

Forest-road, Nottingham, Nov. 16, 1877.

P.S.—Papers containing information on this subject suitable for distribution by those who wish to collect subscriptions, may be obtained from Messrs. Colson, Printers, Rose-street, Edinburgh, or from Cecil Boyle, Esq., Secretary to the Bosnian and Herzegovinian Relief Fund, 158, Leadenhall-street, London, E.C.

SUNDAY SERVICES FOR FREE CHURCHMEN ON THE CONTINENT.

To the Editor of the Nonconformist.

SIR,—Allow me a little space in your valuable paper to bring before your readers a subject which ought to interest Nonconformists.

I mean the provision of Sunday services on the Continent for English-speaking travellers who do not belong to the Established Church. The "Society for the Propagation of the Gospel" and the "Colonial and Continental Church Society" have established chaplaincies in a large number of places frequented by English travellers. The services are held in hotels, or in local churches or schoolrooms lent for the purpose, and are, for the most part, conducted by clergymen temporarily abroad for recreation or health. Those connected with the former society are usually of the High-Church type, whilst the latter professes to represent the Evangelical section of the Establishment. On the Continent, where the ecclesiastical restrictions which obtain at home do not exist, the opportunity might surely have been embraced for English Christians of different communions to worship together on Sunday without the assertion of sectarian distinctions. Unfortunately it is not so, but instead of such a happy arrangement, we have simply the transfer to a continental town or a Swiss village, of a bit of the English Establishment, with all its clerical exclusiveness, its stereotyped forms, and the offensive assumptions with which we are so familiar at home. The chaplains are sometimes Evangelical and large-hearted men, but often also the reverse, and it is not unfrequent to hear in their discourses the assertion of sacramentalism, or a denunciation of the evils of "schism," whilst, whatever their personal inclination, the rule of these societies prevents ministerial recognition of brethren of other Churches. Dr. Raleigh, or Dr. Landels, Dr. Oswald Dykes, Mr. Newman Hall, or Dr. Morley Punshon, might be present, as they probably have been (I have myself seen three Nonconformist ministers at once, at such an English service abroad), but no matter how able and eminent, Established Episcopalian exclusiveness forbids that they should take any part in their ministerial capacity. The "Continental Society," in its last annual report, makes a great profession of its Evangelical character, and of "the sympathy and oneness which its chaplains at all times manifest towards the pastors of the Reformed Churches on the Continent." This is a remarkable statement in face of the fact that none of these Continental pastors could be invited, in accordance with its rule, to take part in its services, even though held in his own church or schoolroom lent by himself for the purpose.

Apropos of this, an incident lately occurred for which English Christmas may well blush. In a well known French watering place where the population is almost entirely Romanist, the building used for the English service was lent at other hours to a small commnnity of French Protestants, who, being few in number, had no Church or Minister of their own, but were cared for by a neighbouring pastor, who came over and preached to them on Sunday afternoons. In course of time it was deemed necessary that the building should be "consecrated," and this operation having been performed, these French Protestant Christians forthwith received a "manifestation of sympathy and oneness" of their fellow Protestants of the English Episcopal Church, in the form of a notice to quit, and were actually turned out in the cold, to the great delight of the priests and their adherents, who have not failed to make capital of this beautiful illustration of Christian love and unity presented by the "pure, reformed, Evangelical Church of England."

It is quite time that steps were taken to establish, at points in Switzerland and elsewhere at which British and American travellers are found in the largest numbers, Sunday services on a really catholic basis, conducted by ministers of all Evangelical Churches, by no means excluding Episcopalians, should any such be found willing to co-operate. The expense would not be great, and would be easily met by collections, and a few subscriptions from members of our home churches who are in the habit of visiting the Continent, and are interested in the promotion of religious equality, and in breaking down the exclusive pretentions, which our National Episcopal Church everywhere takes with her, even where she is herself only a Dissenting community. A committee might be formed representing the Congregational, Baptist, Free Presbyterian, and Wesleyan Churches. This committee should fix upon places on the Continent at which to establish "United Free Church Services" in English, should correspond with ministers willing to conduct them, receive subscriptions, superintend the general arrangements, and make them widely known at home and abroad. Such services would be greatly valued by English and Scotch Nonconformist travellers, who would often be able to plan their tours so as to pass Sunday at the places where they were held. They would be welcome also to our American friends, few of whom belong to the Episcopal Church, and would be frequently attended by members of that Church itself.

I write hoping that some of your readers, to whom the subject has very likely presented itself before, will communicate through your columns such ideas and suggestions as may occur to them regarding it. Apologising for having occupied so much of your space, I am, yours obediently,

A NONCONFORMIST TRAVELLER.

Switzerland, October, 1877.

Epitome of News.

The Rev. A. Campbell, minister of the parish, preached in Crathie Church on Sunday morning in the presence of Her Majesty and the ladies and gentlemen of the Court. The Queen drove to Abergeldie in the afternoon, and took the Princess of Wales out for a drive.

It is stated that the Queen's return to the south may possibly be delayed a few days beyond Nov. 23, on account of the continued, though not alarming, indisposition of Prince Leopold.

The Prince of Wales arrived at Market Weighton Station on Monday on a visit to Lord Londesborough. His Royal Highness went out shooting yesterday in the Londesborough covers, and to-day he will visit Selby.

Yesterday the Princess of Wales and the young Princesses were to have left Abergeldie for London. But Miss Knollys not yet being sufficiently recovered to bear removal, the journey has been postponed.

On Monday evening, at the West Bromwich Town Hall, there was a large meeting of Liberals to inaugurate the federation of the Liberal associations of the borough of Wednesbury. Mr. J. A. Kenwick presided. Mr. Joseph Chamberlain, M.P., in the course of a lengthy address, condemned the policy of the present Government on the Eastern Question, which was inimical to the best interests of the nation. This party could not look at the struggle now raging in the East without an insane desire to plunge England into war. He asked, supposing England did go to war, who would be her ally? Every great European Power had declared that they would not take any part in the conflict. The idea that British interests were at stake, and that our Indian possessions were menaced, was treated with ridicule by the speaker, who said that it was absurd to think that England could permanently cork up the fleets of great nations like Russia. Dealing with home politics, Mr. Chamberlain advocated the extension of the county franchise, the amendment of the land laws, and the disestablishment of the English Church. A system of free schools could be established as the result of the disestablishment of the Church of England.

The weavers at two Oldham cotton mills came out on strike on Monday, and at a meeting which they held they resolved not to resume work until the reduction of 5 per cent. was withdrawn. The Masters' Association met in the course of the afternoon, and decided to close all the weaving-sheds in the town a week hence if the operatives do not return to their work. The weavers, about 150 in number, of an Ashton firm have also struck against a reduction.

The masters in the cotton trade met at Blackburn on Friday, and resolved to reduce wages 5 per cent. for factory workers all round. It is expected that the reduction will be resisted.

It is understood that both the French and the Austrian Ambassadors accepted the Lord Mayor's invitation to the Guildhall dinner, but that subsequently they each thought it inexpedient to assist at what it was feared might take the form of a demonstration in favour of Turkey.

A movement has been for some time on foot to get the London banks to postpone their hour of opening until ten o'clock. All the banks but one have acceded to the proposal, but because of this one dissentient it has fallen through.

There is a gloomy prospect (the *Manchester Guardian* says) before the Northumberland colliers. About 200 more men have been thrown out of work by the stoppage of three additional collieries, and the financial committee of the Miners' Union report that the last two years their expenditure has exceeded their income by 11,000*l*.

The newly-incorporated borough of Birkenhead has elected its first town council this week. The council consists of forty Conservatives and two Liberals, and Mr. John Laird is the first mayor of the borough.

On Friday night Sir Charles Reed presided at the opening of a new Board School on a site purchased from the Artisans and Labourers' Dwellings Company on the Queen's Park Estate, Harrow-road. This school is to accommodate 854 children—girls, boys, and infants. The site cost 2,967*l*., and the building 8,938*l*.

A Port Glasgow scavenger named M'Intear quarrelled with his wife on Saturday afternoon, and struck her a blow which killed her instantly. When arrested shortly after he was quietly smoking his pipe by the fireside.

The polling for the Lord Rectorship of Glasgow University took place on Thursday. The result was that Mr. Gladstone received 1,153 votes and the Chancellor of the Exchequer 609. Mr. Gladstone had a majority in each nation. The office was lately held by the Earl of Beaconsfield.

In the Queen's Bench Division, on Thursday, the Solicitor-General showed cause against the rule obtained by Mr. Bradlaugh for a correction in the recent judgment against Mrs. Besant and himself. The Lord Chief Justice, observing that it would be a prostitution of justice to go over the case again, refused the rule with costs.

The Liverpool School Board on Monday discussed an application from Mr. Saker, of the Alexandra Theatre, Liverpool, for permission to employ a number of children in the Christmas pantomime. The board resolved, after considerable discussion, not to conclude such an arrangement, and they expressed disapproval of Mr. Saker taking the children from school for this purpose. The clerk of the board said Mr. Saker would be liable to a fine of 2*l*. per head for every child so employed during school hours.

Lord Aberdare, speaking at Cardiff on Friday, said that he had not known the state of trade so bad for the last forty-five years, and that many working men were unable to earn enough to buy daily bread or proper clothing. Many persons were dying from these causes. He wished that some of the money subscribed at times of great accidents was invested for occasions of distress amongst the miners.

The spirit merchants and licensed victuallers are in a state of much excitement at the recent convictions of publicans for selling adulterated gin, no such thing as "pure"—that is unwatered—gin being manufactured. At a largely-attended meeting of the two trades, at York, the other day, it was resolved to address a memorial to the Chancellor of the Exchequer, requesting the Government to fix a standard of strength for spirits, and to exclude spirits from the operation of the Food and Drugs Act, as far as watering is concerned.

At a recent meeting of the Bristol Chamber of Commerce a resolution was unanimously carried in favour of converting the River Avon into a floating dock throughout the seven miles of its course from Bristol to Kingroad.

The publishers of the new edition of the Rev. E. H. Bickersteth's "Hymnal Companion to the Book of Common Prayer," announce a Tonic Sol-Fa edition as being in preparation. The Tonic Sol-Fa edition of "Hymns Ancient and Modern" is in a forward state.

It is curious to note the division of opinion in the London Press about the war. The *Times*, the *Daily News*, and the *Daily Chronicle* are all against the Turks. The *Morning Post*, *Morning Advertiser*, and the *Daily Telegraph*—described irreverently by a clergyman as the World, the Flesh, and the Devil—together with the *Standard*, are all on the other side. The *Echo*, among the evening papers, is anti-Turkish; the *Globe* and the *Pall Mall Gazette* anti-Russian.—*Northern Echo.*

CEYLON.—HANGING AND FLOGGING.—A Ceylon correspondent of the English Howard Association, in a letter to Mr. Tallack, from Colombo (received November, 1877), remarks as follows:—"I find that the idea is strongly rooted amongst Englishmen in Ceylon that the extreme penalty and flogging are necessary as deterrents to the Eastern mind. It is no unfrequent thing for a man who has stolen coffee to be sentenced to two years' imprisonment and to be marched down to the public quay and there receive thirty lashes. The man is brought from the gaol, and a triangle is erected, to which he is tied and flogged in the presence of a doctor and a crowd of coolies. It strikes me as a likely result that, with a quick-tempered and revengeful people, like the Cingalese and Tamils, a flogging in public may lead to murder. A man burning with the thought of his degrading punishment may be taunted by an old companion with his flogging, and thus be maddened to use his knife and inflict a fatal injury. In England, executions are performed as privately as possible, and the fact of their being conducted inside prison walls is a tribute to increased intelligence. In Ceylon, executions are in public; and more brutal exhibitions of human strangling it would be impossible to imagine, and such as I hope never to see again. At an execution which I recently witnessed here, two men acted as executioners; the drop fall was too short, and one fellow hung by the convict's legs, while another pressed on his shoulders above. The unfortunate wretch, hanging on the rope, in his agony drew up his legs, thus raising the fellow holding them clean off the ground. Three persons were executed last month in Colombo."

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Subject — THE VOICE WITHIN.
ALEXANDER HANNAY, Secretary.
Memorial Hall, Nov. 20, 1877.

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W. Landels, Regent's Park Chapel.
Francis Tucker, Camden-road Baptist Chapel.
James Fleming, Kentish Town Congregational Church.
Newman Hall, Christ Church, Westminster.
J. H. Wilson, Secretary Home Missionary Society.
Robert Robinson, Secretary London Missionary Society.

Sir Thomas Chambers, Q.C., M.P., and William Forsyth, Esq., Q.C., M.P. (Members for Marylebone) have both contributed personal and pecuniary help.

The Memorial Stone has just been laid by Samuel Morley, Esq., M.P., and the buildings will accommodate 1,000 children in classes. On the ground-floor will be a "British Workman," where the working man may have the advantages of a club, without intoxicating drinks. The large rooms above will be used for Evangelistic work, Lectures, Temperance Meetings, Penny Banks, &c.

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The teaching will be Scriptural, but unsectarian.

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The Nonconformist.

WEDNESDAY, NOVEMBER 21, 1877.

SUMMARY.

THE unexpected news of the capture of Kars, the great Turkish fortress in Armenia, has everywhere created great surprise, and is unquestionably the most brilliant military feat of the war. The garrison, quite insufficient adequately to defend so great a range of defensive works, was surprised and distracted by a night attack, which commenced by a successful assault on an entrenched camp, open behind, and near the chief forts In the darkness heavy guns were of no avail; the commandant, Ferek Hassain Pasha, was dumbfounded; and the retreat of the defenders was cut off by the Russian cavalry. Heavy as must have been the loss of the assailants, the very next day General Loris Melikoff started off on the long and painful journey to reinforce the army before Erzeroum. No time was to be lost Here matters had become critical for the Muscovite forces. Their first failure to capture that city enabled Mukhtar Pasha to put the capital of Armenia in a state of defence, capable of resisting the small Russian army encamped in the snow under its walls, and more than a hundred miles from its base of operations. The sudden fall of Kars has probably saved that force from a terrible retreat, perhaps a disastrous defeat—and prevented the campaign of the Grand Duke Michael from being, as it might have been, utterly barren.

The expectation of a similar catastrophe in Bulgaria has not yet been realised. Details of the operations before Plevna are very scanty. But there is reason to believe that Osman Pasha, who makes no signs of a disposition either to surrender or to break out, will await the action of the relieving army which Mehemet Ali is gathering at Sofia, and is already said to be 50 000 strong. How that able general is to operate to the advantage of Osman Pasha is not revealed. We are told to expect "a great surprise." But the strong and critical positions between Orchanie and Plevna are held by the Russians, who, under General Skobeleff, have during the past week beaten off an assailing force with great slaughter. The weather is still suited for military operations, but the preponderating Russian army on the west side of Plevna has been gained by depleting the battalions under the Czarewitch on the Lom, who is now seriously menaced by the Turks at Shumla. The hopes of a speedy capture of Plevna are becoming fainter, as is evident from the urgent calls made upon Servia for a prompt co-operation with the Russians.

The De Broglie Cabinet has once more resigned, and Marshal MacMahon has accepted the inevitable, but its members retain office till their successors are appointed. Probably a day or two will elapse before the new arrangements can be made. None but bold and ambitious members of the Right could accept office with the knowledge that a majority of the Chamber of Deputies is hostile to them. Conspicuous among the members of this stop-gap Administration are likely to be MM. Pouyer-Quertier, the strong Protectionist, who is designated for Finance; M. Batbie, the originator of the expression "Ministry of Combat," and General Comte de Rochebouet, a Legitimist, and devoted to the clerical party, who, as Minister of War, is not expected to adopt the conscientious scruples of his predecessor, M. Berthaut, against using the army in defence of the Marshal's policy. If a ministry of this complexion is constituted, a collision between it and the Chamber is only a question of days, and then will come the demand upon the Senate for a further dissolution, which, it is hardly doubtful, will be granted, and followed by a *coup d'état* in some form or other.

A Liverpool Tory paper gives currency to the report that Lord Beaconsfield, thwarted by his colleagues in his determination to take sides with Turkey, should that Power be overborne by the armies of the Czar, has decided to resign his position as Prime Minister. The statement is too good to be true. His lordship, whatever may be his personal predilections, must be fully conscious that he could not drag England into war to prop up the Ottoman Empire. Nor are there any menacing indications that point to such a calamity. Even the fall of Kars has not inspired newspaper sympathisers with his lordship's views with any hope of a change in the policy of England. They only bewail the perverse apathy of the Government which allows the prestige of this country in the East to be irretrievably shaken, and despair of rousing national feeling against Russia. Lord Beaconsfield, if still intent upon reversing our neutral policy, knows that he has only the alternative put before the French President—to submit or resign. And there is no conclusive evidence that he is ready to choose the latter.

The Irish University question has come again to the front. *Apropos* of Mr. Gladstone's recent speech in Dublin, the Irish Nationalist papers, which in this matter side with the Romish Church, declare that the time has clearly come when a charter and an endowment may be hopefully demanded for the Catholic University in Dublin, whether as a college placed on the same footing as Trinity College or as a separate institution. Dr. Woodlock, the rector of the establishment on Stephen's-green, has published an appeal on this subject, in which he says:—

> The principle of religious equality was accepted by the Legislature in 1869. Educational equality, as understood by the Catholics of Ireland, is an essential part of that equality. Catholic education in Ireland must therefore be put on an equality with Protestant and secular systems. This can be done only in one of two ways—by levelling up or levelling down; by concurrent endowment or total disendowment. Which solution do our rulers choose? Five millions of Irish Catholics require one of the two, and we shall get it, for we have right on our side.

Looking at the reception of Mr. Butt's resolutions on the University question in the House of Commons last session, this is bold and confident language. But it must be admitted that where a large surplus has to be disposed of for public purposes, especially in Ireland, that lurks a great danger The *Pall Mall Gazette*, in spite of Mr. Gladstone's solemn assurances in 1869 that the surplus should never be applied to sectarian objects, hints that the Opposition, in their bid for power, might be tempted to enter upon some transaction with a view to meet the demands of the Romish hierarchy in Ireland. To our thinking there is much more fear that the Tories, judging from their antecedents, would in a case of emergency yield to the temptation. However, the leaders on both sides must be well aware that public opinion on this side of St. George's Channel would resolutely oppose any such arrangement, and would drive from power any statesmen who should venture to suggest it.

THE MARSHAL AND THE CONSTITUTION.

THE events of the past week, although of great interest, have not apparently brought any nearer an equitable solution of the French political problem—a problem, which in a sense, involves the principle of constitutional government on the Continent, the internal tranquillity of France, and possibly the preservation of the peace of Europe. It is impossible to conceal the fact that Marshal MacMahon, better known for political ignorance and obstinacy than for the qualities of an impartial President, is a mere tool in the hands of men more designing than himself—of powerful classes, such as the Clericals and Monarchists, who detest free thought and constitutional government. These men form the *entourage* of this incapable President. The Marshal is true to his motto, *J'y suis, j'y reste*. Now, as formerly, although the nation has given an unmistakeable and adverse verdict, he proclaims by his act that he and not the nation must settle the policy of the State. He has no objection to change his instruments, but the same self-work has to be done. Apparently, he is bent on falsifying M. Gambetta's dictum, "Submit or resign." Nor will circumstances allow of his having direct recourse to violent methods. Thus the dead-lock in French affairs continues, till intrigue and cunning have prepared for the ultimate success of the Reactionists.

We fear that the course taken by the Republicans in the Chamber of Deputies, although it may be vindicated on general grounds, was not calculated to serve their own purpose, or to solve the difficulties of the situation. The resolution of M. Albert Grévy, and the terrible bill of indictment preferred against the Government by MM. Rénault and Gambetta, are open to the fatal objection urged from the Ministerial bench. Though the course pursued by M. de Fourtou and his obsequious agents more outrageously violated the rights of the constituencies than was ever before known, the Minister of the Interior could with some semblance of truth, retort that he was only following the example of his predecessors in office. They had all more or less used the same central power for party and coercive purposes, and the *tu quoque* which was urged by M. de Fourtou had sufficient point to damage the case of his opponents. Of course, however, the motion for the appointment of a Commission of Inquiry was carried by a large majority (312 to 205 votes), and its members have since been appointed—the Ministers having announced beforehand that they would throw every obstacle in the way of the investigation, and encourage the prefects and other implicated officials to resist it. Such are the notions of Parliamentary rights which obtain in the higher and more courtly ranks of French society, whose disloyalty to the elementary principles of Constitutional freedom is the greatest danger to free institutions in that country!

The action taken by the Chamber was seized upon by Marshal MacMahon as an excuse for retaining in office the De Broglie Cabinet. They have made good use of their respite. All kinds of expedients have been had recourse to, with a view to commit the Senate first to the Marshal, and next to his condemned Ministers. The plan of a second dissolution, which was most preferred, has been found for awhile impracticable, if not dangerous. A band of Orleanist Senators, fearful of the consequences of so rash an act, have thus far stood firm in opposition to a policy which would certainly efface themselves. But, like the Marshal himself, they are open to occult influences, which will sooner or later bring about the desired result. Thus their weakness has yielded assent to the Order of the Day, proposed by M. D. Kerdrel, which in effect whitewashes the Ministry, and endorses "the Conservative principles which it has always sustained." In vain did M. Laboulaye learnedly expound the true principles of the Constitution, and M. Dufaure indignantly denounce this transparent device for bringing the two Houses into collision. The silly Orleanists, ever striving to postpone the evil day, abandoned their ground, and helped to carry the motion by a majority of twenty-two. With this endorsement the De Broglie Cabinet at length retires, and the Senatorial vote gives the Marshal the desired pretext for refusing to choose Ministers who are *not* "Conservative."

Thus the Senate has been easily induced to take the first step in its downward course. Another crisis will ere long arise, when, of course, the President, still guided by the Duc de Broglie, with a dummy Cabinet as a shield, will claim the further support of the Senate, on the ground that it is too late to desert him. The issue will once more rest with M. Bocher and his trimming Orleanist followers, and it is hardly possible to suppose that they will resist the Marshal's pressure. A majority of even one would amply suffice for the pretence of legality. The Chamber of Deputies would be swept out of existence, and resistance on their part would be followed either by a successful revolution, in which the Marshal would be reduced to impotence; or, by the proclamation of martial law, in which the Republic, supposing the army to be united, would be virtually extinguished. If, indeed, the safety of the present French Constitution is dependent upon the action of the Orleanists, whose moral courage has always failed them in great emergencies, the prospects of France are dismal enough.

THE FALL OF KARS: WHAT NEXT?

THE fall of Kars is not only a military achievement but a political event of the highest importance. The energy which the Russian generals showed in the battle of Aladja Dagh did not exhaust itself in the rout of Mukhtar Pasha, or in the premature efforts which were made to seize Erzeroum. When only a few days ago a Russian force, which proved too weak to do more than threaten the last-named stronghold, sustained a check at the hands of the Turks, the Turkophiles in England were elated beyond measure at the news. They thought that because the Russians failed to take Erzeroum by a *coup de main* it would be possible for Mukhtar Pasha to make a new rally, and that the snows of winter would help to bring the campaign to a close without further reverses to the Ottoman arms. They assumed that Kars was sufficiently defended and provisioned to render its capture by the Russians impracticable during the present season. The previous history of this great fortress appeared to justify their confidence. Although in 1828 it was captured by Paskievitch, and in 1855 Mouravieff starved it into submission, yet, since then, its splendid natural position has been so improved by art that it was, with good reason, considered impregnable. The defensive works were of the most formidable description, and yet, as a competent military critic remarks, "in a single night a citadel of great natural strength, fortified under the supervision of skilled European engineers, and armed with more than 300 pieces of formidable siege artillery, fell before the attack of 15,000 Russian soldiers, whom the nature of the ground compelled to advance to the attack in broken formation, clambering up steep rocks to assail the scarps and parapets of permanent fortifications, for though the outer lines were not regularly constructed the citadel itself was properly traced."

We are indebted to the special correspondent of the *Daily News* for authentic details of the capture of Kars. On account of bad weather and the slippery state of the ground the assault had been repeatedly postponed, but on Saturday night last the attack was made, and, in spite of desperate and protracted resistance on the part of the Turks, all the principal forts and redoubts were captured. The fighting appears to a large extent to have been done by Moscow regiments—soldiers who brought with them the popular Russian feeling in favour of carrying on the war until the Turkish power—at least the Turkish power to oppress Christians — was entirely broken. The Russian loss was necessarily heavy, and included many officers, like Prince Melikoff and Count Grabbe, whose heroism will long excite the admiration and sympathy of their countrymen. The defeat of the Turks was unrelieved by a single gleam of good fortune. They lost 5,000 killed and wounded, and 10 000 were made prisoners, while forty battalions which endeavoured to make good their escape to Erzeroum, were overtaken, and brought back as captives. The road to Erzeroum now lies open to the victorious Russians. In possession not only of Kars, but also of the 300 pieces of cannon and the enormous military stores which have fallen into their hands, it appears impossible that the Turks can offer serious resistance to the triumphant advance of the invading army or prevent Russia from becoming mistress of Armenia.

The disaster will be most severely felt at Constantinople. The state of affairs in that capital has increased in gravity. There has been a succession of plots and counter-plots, and Abdul Hamid has repeatedly been made to feel that if victory deserts the Ottoman flag, it is not impossible that he may share the fate of Abdul Aziz or Murad. Palace conspiracies and popular risings both alike menace a throne which is founded—if ever throne was—on violence and blood. How much suffering and misery would the human race have been spared if the Turks had not been, from time to time, buoyed up with the expectation that England would ultimately come to their rescue. Lord Beaconsfield and his friends have much to answer for. It was impossible for the Turks to suppose that the ostentatious expressions of sympathy which have been showered upon them by leading members of the Government, as well as by the Turkophile press, would not be followed by corresponding acts. We always knew that the English people could never be induced to fire a shot in this hateful cause, and that even if the war party in the Cabinet obtained a momentary ascendancy, they would be confronted with the humiliating fact that we

had not a single ally. We always knew that Germany and Italy were both against us; that if a Republican Government were established in France it would be equally hostile to Turkey; and that whatever act of madness the Hungarians might endeavour to provoke Austria to commit, the Emperor must of necessity be restrained by consideration for the feelings of his own Slav subjects. Lord Beaconsfield likewise knew all this, and the pro-Turkish newspapers were equally cognisant of it; but nevertheless they have taken upon themselves the responsibility of hounding on the pashas to prosecute the war to the bitter end. The people whom the Turks ought to execrate are those utterly reckless partisans who have too successfully appealed to the most brutal passions of human nature among the governing classes in Stamboul, and who, at the same time, have stimulated them with unfounded hopes of what the English nation would be prepared to do in order to save them from final and disastrous defeat.

What will be the end of the war? Will the House of Othman continue to rule the conglomeration of races which make up the Turkish Empire? Will Greece assert her right to a voice in the settlement of the Eastern Question? These and similar questions are difficult to answer; but we think it may be regarded as absolutely certain that the liberation of Bulgaria will be placed on a permanently secure foundation, and that no Slavs in the European provinces of Turkey will be allowed to remain subject to the tyranny or lust of the Mahomedan caste. Mr. Wallace, in a recent letter to the *Times*, stated that the Russian people were getting tired of the war; and intimated that they had begun to think that they had embarked in a Quixotic undertaking. This gentleman echoed the sentiments of certain coteries in St. Petersburg, but we believe that he has fallen into the same error as the Turkophiles in London, who mistake the chatter of Pall Mall clubs for the voice of the English nation. A Russian correspondent of the *Northern Echo*, who is, for many reasons, entitled to speak authoritatively on the subject of public opinion in Russia, explains the popular feeling of his countrymen in emphatic and yet measured language:—"No babble of St. Petersburg will now be able to bring the war to a dishonourable close; and no peace can be honourable that does not secure the object of the war. St. Petersburg is even worse than usual just now. Its best elements are in Bulgaria and Roumania. The Czar is there, and the sight of the fiendish atrocities perpetrated by the Turks upon our patient soldiers can only confirm his resolution to persevere 'until the end.' And behind him there stands, arrayed as one man, the whole Russian nation, ready to endure any sacrifices rather than leave the Turk to re-establish his desolating sovereignty over our brethren." These are noble words, and we think it is probable that the events of the next few weeks will establish their truth.

An important collection of Hebrew manuscripts has recently been brought to London, and the question of their purchase is now being considered by the authorities of the British Museum. They are, the *Athenæum* says, forty in number, and come from Sana and Yemen. Thirteen of them are Biblical.

Messrs. C. Kegan Paul and Co. are about to publish a volume of sermons by the late Charles Kingsley, entitled "All Saints' Day, and other Sermons," which will contain his last sermon preached in Westminster Abbey.

It is stated that a projected revolution in ladies' dress, or at least in the material of which it is composed, is now agitating the town of Barrow-in-Furness. A local firm claims to have discovered the art of spinning jute into a fabric combining the gloss and fineness of silk with the softness of wool, and singularly capable of taking the most delicate dyes. In order fittingly to introduce the new texture to society a great jute ball is in preparation for a day in January next, when local patriotism counts upon a decisive demonstration of the boasted superiority of the new competitor for the favour of the world of fashion.

SWINDON SCHOOL BOARD.—Great excitement was caused at Swindon, Wilts, in the election of a School Board on Saturday last. There were twenty candidates for seven seats, ten Churchmen (including the two vicars), and ten Nonconformists The Nonconformists are strong in the town, and at a meeting it was resolved that four out of the twenty candidates should be supported, all ministers of religion being excluded. The Rev. J. Lambert, Congregational minister, protested against this exclusion, and resolved to go to the poll. His congregation resolutely supported him, whilst the other Dissenters went with the selected four. The result is an almost unprecented triumph. Holden (Nonconformist), 1,489; Morris (Nonconformist), 1,186; (White (Nonconformist), 979; Lambert (Nonconformist), 852; Baily (vicar), 802; Mason (Nonconformist), 793; Wearing (Nonconformist), 770.

Literature.

*THE BIBLE RECORDS.**

These three works have one thing in common: they each assume that the Scriptural records are of doubtful authenticity, are sometimes untrustworthy, and always need a watchful criticism. But their methods of criticism, and the general treatment of their subjects, are very unlike. Dr. Giles, after stating in his preface that his object has been to show that the whole of the Old Testament in its present form dates back only to the return from Babylon in the sixth century before our era, and that the New Testament Scriptures did not exist as we know them before A D. 150, says:—

> The proofs of this assertion are to be found in the work itself, which, however large, is so concisely written, that even a summary of the arguments would occupy half of one volume. Those, therefore, who wish to know the grounds on which so important a conclusion is founded, must obtain the object they are in search of by a patient perusal of the work. Those who are persuaded beforehand that such a conclusion cannot be proved by any arguments whatever, will do well to close the book at once; for their reluctance to give up cherished opinions cannot be greater than my own unwillingness to induce them to do so.

In spite of the writer's self-sufficiency and slightly contemptuous pity for those who believe in the substantial, historical truth of the Bible, we would recommend this work to the notice of intelligent students of Scripture. Dr. Giles tells us in a note that the late historian, Mr. Grote, approved of his method of giving the *ipsissima verba* of the various authorities, both Pagan and Christian. This was said of a volume published many years ago, long since out of print, but now incorporated with other materials to form these two large volumes. But the judgment is applicable to the present work. Dr. Giles sets before his readers all that he has collected from various authors in their own words. If we have any complaint to make it is that the writers from whom he quotes are out of date. We do not go now to D'Oyly and Mant, nor in writing of the prophecies of Daniel should we omit all reference to Dr. Pusey's defence of their authenticity. This work is intended principally, we presume, for general readers, rather than for special students of the Bible; and it is well adapted for that class. The latter will have recourse to later works, notably to Kalisch on the Pentateuch, and to Kuenen on the history of the religion of Israel. But both classes will find the second volume of Dr. Giles most valuable, as containing the very words in which the early Christians are spoken of by Jewish and heathen writers. The chapters included between the tenth and fourteenth contain these "testimonies," and will be found of great value to the historical student.

Dr. Kalisch, we regret to find, has been seriously ill; and owing to the severity and length of his illness his work upon the Pentateuch has been interrupted. Instead of continuing his task by a commentary on the Book of Numbers, he has found strength for a portion only. In his own words he has selected "the interpretation of that exquisite episode . . . which contains an account of Balaam and his prophecies. This section, complete in itself, discloses a deep insight into the nature and course of prophetic influence, implies most instructive hints for the knowledge of Hebrew doctrine; and is one of the choicest masterpieces of universal literature." Unlike Dr. Giles's work, this is addressed almost entirely to the student of the Hebrew text, though "the author would fain hope that the main portions of the work may be found of some interest not only to theologians and Biblical students, but to a wider circle of readers." For their sakes we will do our best to show the character of that portion. It consists of two parts—first, a preliminary treatise; secondly, the translation and commentary. The other portions of the work are critical. Dr. Kalisch does not accept the whole narrative as it is found in the Book of Numbers. In an appendix he gives what he regards as *the original form of the Book of Balaam*. By a comparison of this with the Authorised Version we find that the third and fourth verses, and all those containing the episode of the angel and the ass, are omitted from the 22nd chapter, as well as the predictions against Moab and the Kenites in verses 18-24 in the twenty-fourth chapter. From the narrative thus reduced Dr. Kalisch draws the conclusion that the character usually ascribed to Balaam is a false one; that instead of being what St. Peter and Jude represents him to have been, he was a true prophet of the Hebrew religion. A chapter is devoted to "Misrepresentations," from which we find that Josephus confused and almost effaced his own conception of a noble character; Philo makes Balaam a heathen soothsayer. Jewish tradition follows the tendency of these two writers, until he finally becomes the incarnation of evil. One cause of this deterioration Dr. Kalisch finds in the publication of the Book of Deuteronomy, which aroused feelings of hostility against the heathen very unlike the views of the prophets, and the date of which he places late down in the Monarchy. Another cause was due to the compiler of the Book of Numbers, the final edition of which, as we know it, was very late. Dr. Kalisch supposes that the original Book of Balaam, as given by him in the Appendix, originated at a comparatively early date; "that, complete in itself, it was preserved as a small book or scroll from generation to generation, till it was ultimately embodied in the great national work, the Pentateuch, as one of its most precious ornaments. How the last redactor of that complex book could, side by side, incorporate two entirely contradictory versions, and how he considered they might be reconciled, these are no easy questions, the solution of which has exercised, and is still exercising, the zeal and sagacity of hundreds of interpreters." Upon this point, and also upon the date of the original composition, Dr. Kalisch spends much time, labour, and ingenuity in conjecture; but, as it seems to us, with very little profit and less interest. Any number of questions may be put to which no verifiable answer can be given, and all conjecture on historical matters is utterly valueless. Our interest revives when we come to the consideration of what Balaam said, and read such sentences as the following:—

> The Hebrew nation is, in this Book of Balaam, indeed idealised. It is so beloved by God, that it resists all imprecations, which recoil upon those who dare to utter them; while blessings once pronounced are unchangeably beneficent, and bless those also by whom they are invoked. . . . God's love and the people's piety, the power of the nation and the happiness, are [portrayed as] realities; they are not objects of sanguine expectation, but of secure possession, and no shadow of grief or lament darkens the joyous serenity and brightness in the picture of Israel's privileged destiny . . . the people are spotless in the strangers' eye; but they are indeed spotless, because they are God's chosen people, and deserve their election by their virtue and righteousness."

It is hardly likely that this attempt to whiten the character of Balaam will be successful. Criticism may do much to weaken popular belief in the truth of historical records, or may succeed in occasionally eliminating a portion of the text, but it will not be able to reverse the verdicts of history upon men, and if the Jewish writers condemned Balaam as a sorcerer, Dr. Kalisch will fail to make him into a Hebrew prophet. Apart from these considerations, the book will repay careful study.

We have placed this work of Dr. Goldziher with the two former because of the assumption which is common to the three writers, but it holds a place apart from them; and indeed is, so far as we know, *sui generis*. There is, probably, only one thing in which English readers will be in perfect agreement with Dr. Goldziher, and that is, in the opinion that on those who deny the historical facts of the Old Testament rests the obligation of showing their origin, and why men ever believed them to be true. If the patriarchs, for instance, never existed, who invented them? Ewald and others resolve them into tribal myths, and in their antediluvian ancestors he sees a group of gods and demi-gods. Dr. Goldziher has carried this mythological theory to its extreme limit, and resolves the whole early history of the Hebrews, with some of the later portions, into astronomical myths. Hitherto it has been generally believed that the Semitic race was not given to myth-making. This is the opinion of that distinguished Hebrew, M. E. Renan. The desert, he says, is monotheistic. Hence the Semites start from unity, whereas the Aryans start from multiplicity. Dr. Goldziher contends that both Polytheism and Monotheism are two stages of development in the history of religious thought, preceded by mythology, which is not a religion; but prepares the way for the rise of religion. In his preface the translator says:—

> Conscious that comparative mythology is not very generally studied in England, where some of the earliest and ablest expositions of its principles have appeared, I foresee that this work is likely to fall into the hands of many who have not the preliminary intellectual training necessary to an appreciation of its principles. If anyone takes up the book with an idea that it will settle anything in the history of the Jews, he will be disappointed. The aim is not theological nor historical, but mythological.

Mr. Martineau recommends his readers to make themselves first acquainted with what has been done by English students of mythology amongst the Aryans. This ought certainly to

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* *Hebrew and Christian Records.* By the Rev. Dr. GILES. (London: Trubner and Co.)

Bible Studies. By M. M. KALISCH, Ph.D., M.A. Part I. *The Prophecies of Balaam, or the Hebrew and the Heathen.* (London: Longmans and Co.)

Mythology among the Hebrews and its Historical Development. By IGNAZ GOLDZIHER, Ph.D. Translated by RUSSELL MARTINEAU. (Longmans and Co.)

be done, and more especially as Dr. Goldziher's method is the opposite of that followed by them. They find the chief materials of their astronomical myths in the dawn of morning or the broad sky of noon. He, on the contrary, has recourse to the night sky, the effect of which he traces upon the myth-making faculty of wandering shepherds. The aspects of nature are manifestly quite different in their effect upon the agriculturists and the nomad. Day and night, light and darkness, rain and cloud, are all differently regarded by them. If, therefore, they possess the myth-making faculty, the resulting myths may be expected to differ correspondingly. So far we may go with our author, and though the road is a somewhat thorny one, it is never tedious. The speculation seems to us perfectly just, and is full of interest; but it is one that may be easily carried too far. The myth-making hypothesis has been seriously discredited by its application to men and things that can be accounted for by a much more simple and rational process. Thus, to take an example from the book before us, Dr. Goldziher finds in a Rabbinical work this story: "Abraham was in possession of a precious stone which he wore round his neck all his life; when he died God took the stone and hung it on the sun." By the most ingenious manipulations, this unintelligible legend is made to mean, that—"As long as Abraham (the nightly heavens) lives, he bears the precious stone himself; when the night dies, God takes this stone (the moonlight) and hangs it on the sun." So, later on, we read that the story of Abraham offering up his son Isaac may be rendered, "the nightly heaven and the sun, or the sunset, child of the night, fell into a strife in the evening, the result of which is that the lofty father (Abh Râm) kills his child; the day must give way to night." Surely nothing more comically eccentric is to be found among all the aberrations of learned folly. It is not likely that this work will find many readers among the general public, but students of Hebrew history will find in it many passages of great interest and instruction. It is a mine of curious learning that ought to be worked in spite of these *faults* which its veins display. Mr. Russell Martineau has, in an appendix, added two essays by Steinthal on the original form of the legends of Prometheus and Samson.

*MISS SARAH TYTLER'S NEW NOVEL.**

Miss Tytler has here given us one of those studies which concentrate in themselves whole orders of obscure experience. She selects her representative characters with uncommon skill, and relates them together in a network of circumstances in part produced by the action of the characters, and in part independent of them. This is probably her way of recognising Providence. The record of the life of Oatness, as it lies along the Scotch coast, with its two straggling streets, and its obtrusive flavour of the sea-salt and its shipping and fishing interests, is made very real to us. We seem to see it, and to know it, and feel that we could almost recognise its leading inhabitants if we were suddenly set down in the centre of it. When the story opens, the little town is all astir to welcome back one of its sons, who has been for years in India and Singapore trading there, and has made a fortune. Thomas Orr was a jovial, self-satisfied fellow, with just the touch of purse-pride that gives an authority to his frankness, and bears him along, producing the best impressions. The sisters Quhair at the farm Sandyknowe, so self-respecting and occupied with the care of the "kye," are admirably done, and most of all Suffie—to whom Thomas Orr had been engaged for all these absent years, and whom now, by the help of his sister-in-law, the weak, anxious, self-important Mrs. John, he manages to set aside, and to "buy off," as the lawyers would say. How the punishment came to Thomas Orr, when he was just on the eve of blessing himself by marrying into the family of a "laird," our readers must find out from the story; and we think few of them will fail to perceive the quiet art by which the Oriental and Suffie are made most unostentatiously to set off each other's traits. The story, out of simple elements that hardly promised anything of romantic or tragic interest, is wrought up to a very effective climax; but we only wish that Miss Tytler had found some better way out of the complications than by killing off Thomas Orr, through the mere presence of the coloured woman. The passage where Suffie meditates whether she should not go and warn the Misses Wedderburn, is done with real art. Of the minor characters, some are sketchy, but one or two are done with masterly skill. Miss Tytler's knowledge of the village class in Scotland is drawn from large and intimate knowledge of them; and they are worthy of a type proverbially difficult to photograph. The lines are firm and distinct, but expression is too fixed—from the habit of self-restraint—that when put either on canvas or on paper, the characteristic feature is apt to come out with hard and excessive prominence. George MacDonald and Charles Gibbon in recent days have created one or two characters, in whom the deep internal life of emotion penetrates, softens, and illuminates the hard and fixed exterior; but how difficult it is to bring this out faithfully by artistic device is conspicuously seen in Mrs. Falconer, in "Robert Falconer," who, in spite of the artist's reverence for the nobility of the woman's character constantly comes to the very borders of caricature in his presentation of her—especially by expressions in the prayers which he puts into her mouth. Miss Tytler's picture of Mr. Aikenhead, the grocer in Oatness, deserves to rank with the masterpieces in its own line. We can but give a hint of it by an extract:—

"G. Aikenhead, dealer in tea, sugar, spirits, and wines," sat behind his counter, in his-pepper-and-salt coloured coat, his apron tied round his waist, and tucked below his arms, his hat on his head, reading the county newspaper. He was a heavy man, with a tallow complexion, as if he had eaten a great many Italian sardines, American sprats, and West Indian preserves out of his own shop, while they had not suited his digestion. He had full lips, prominent eyes, and bushy black hair and whiskers, untinged with grey. By dint of his size and his whiskers, Mr. Aikenhead was thought a very personable man in Oatness, and he and Mrs. Aikenhead together passed for a very fine-looking couple. He was a sober, crafty, plodding man, who had done well for himself, therefore men spoke well of him; he was close in his tongue, so his reputation for sound sense was at a premium.

He was on calculation as well as principle a lover of peace, and went ordinarily where Mrs. Aikenhead led; he was thus accounted douce as the Misses Quhair, of Sandycroft, themselves. Mrs. Aikenhead, indeed, complained of his doggedness, and Mrs. Aikenhead ought to have known best; besides, there was a door-nail expression in his round, somewhat blank, eye, in the bull-dog shape and set of his head, even in the unbleaching colour of his hair, which did not belie his wife's words.

Mr. Aikenhead was reading his newspaper, relieving the severity of the study by leisurely looking over jottings of engagements in his pocket-book. For Aikenhead was a man of consequence and in request when he was at home, a member of the packet company and of the steamboat company (both of them profitable investments); in addition, he held shares in one or two fishing-boats, and was in the habit of farming several of the fields belonging to the town, which were let yearly in detached portions. It was customary for the thriving tradesmen of Oatness in this manner to lend a salt flavour and a rural tinge to their experience, and so to increase their importance in the community. Mr. Aikenhead held himself a good townsman, and he might be pardoned the impression, since his fellows endorsed the opinion.

The summer sunshine which penetrated here or was intercepted there divided the street with golden trellice work. The fresh sea breeze, blowing with the brimming tide, scoured the Dort-wynd and ventilated the closeness of Aikenhead's shop. Troops of girls came giggling and hurrying along in limp skirts, hoods for hats, hair flowing down their backs—sometimes even with bare, pink and white feet thurst into loose boots—on their way to a sea-bath. Aikenhead looked at them criticisingly, disapprovingly—not that he was of such austere virtue that he could not bear to catch a glimpse of the gleaming, soft, supple little feet and ankles, but that these belonged to the natural enemies of him and his, the sea-bathers, and it was treating Oatness disparagingly, as if it were a village, a nowhere, to defraud it at any time of a regular toilette. None of the real Oatness ladies would venture abroad in such undress; Mrs. Aikenhead never went out without her parasol or muff, according to the season, though she was not a particular woman in the house.

*"STUDIES IN THE IDYLLS."**

It cannot be said that it was quite wise in Mr. Tennyson to give so unqualified an assent to the allegorical and moral purpose in the "Idylls." Such a purpose should be sustained and consistent, and when once a hard line of this kind is laid to a work of imagination, conflict is almost inevitably introduced. Since the day that Dean Alford, in the *Contemporary Review*, spoke to this point with authority, we confess that we have not turned to the poems with the same sense of restfulness and security as before. It is one thing to feel that a poet may be unconsciously announcing great truths through the medium of imaginative creation, and another to be compelled to search for the set meanings that are intentionally folded up in fable. It reduces the creation to a kind of puzzle. We have searched, as in duty bound, for set meanings, and with slight satisfaction. When a book of this kind is put into our hands we fear that it may be an attempt to draw out of the "Idylls" a still more exact "body of truth" than others have yet succeeded in extracting. Mr. Elsdale's errors do not lie there. He is too cautious and critical for that, but he has been disturbed in precisely the same way as we have been, and feels that, if he is to be anything of a sympathetic critic, he must compromise matters and yield a little here, a little there, and be thoroughgoing nowhere. The radical point of difficulty, of course, is "The Holy Grail." If there is anything whatever in Mr. Tennyson's purpose, it is one deliberate series of contradictions. "The Grail" is a mere delusion, or it is not. If it is, then on what ground can the man who is successful in the quest be regarded as having thereby added to his sanctity? To claim that for him is simply to do as some of the rationalistic critics have done with our Saviour—they have chosen to make him the victim of delusion or scepticism, and have not seen that it affected either His wisdom or sincerity. If it is not a delusion, but an answering in a true mood to a Divine call, why doesn't King Arthur—the type of conscience—discourage it, and make severe remarks upon it? If we are to be regarded as merely listening to a modern recital of an old and fantastic creation of the poet's mind, our duty, if we read at all, is to surrender ourselves and take common ground with the poet. But if we are to regard the poet as a conscious teacher, then we have a right to require not only that he be consistent in his symbol as interpreter of imaginative and emotional experience, but that he make his intellectual expressions consistent with each other. Poet or teacher? The *crux* of the question lies here, logic *will* intrude, and no half-explanation can adequately help us. Now, Mr. Elsdale, candid as he is, and clear as he means to be, is simply guilty of one such half-explanation when he writes, as he does at pp. 60-62 of his book; and from one point of view the same will have to be said of his explanation of that very subordinate matter—the intent and meaning of Merlin's chair. But, passing from this line of criticism, we have to acknowledge that Mr. Elsdale shows a considerable amount of insight and care in dealing with the imaginative side of this work, and that some of his remarks on Mr. Tennyson's genius and tendencies are not seldom correct and true. He is careful to qualify his statements by faithful note of secondary tendency or intention. With no poet is this more necessary than with Mr. Tennyson, who, as Mr Elsdale says, interprets, as no other has done, the complexity of our modern day, and has found his chief object of study in woman, who most sensitively reflects it. We think that Mr. Elsdale is wholly right when he thus sums up Mr. Tennyson's characteristics, as seen specially in the "Idylls," viewed in one aspect:—

There is an absence of general solidarity—to use that new-fashioned and cumbrous but useful word—in the whole work. Whether it be a question of the original conception of the general drama in the poet's mind, of the more detailed conception of each separate poem, of the portraiture of the different characters, of the grouping and correlation of the incidents, or of the minor ornamentation of simile and epithet, I recognise everywhere the want of breadth. There is an absence of a consistent, clearly-defined programme of action and character in the poet's mind. To such a programme everything should subserve, and all that interferes with it, however attractive in itself, should be pruned away.

These poems seem to be built up by a process of *accretion*, more or less like a coral reef, or of *superimposition*, like a child's palace of bricks, instead of being unfolded like a many-branched plant from one single root, or evolved by a consistent and uniform internal development like a living organism. *Breadth* of conception and of treatment would, it would seem, have prevented this, and is in the main the missing element.

But perhaps the reader will be disposed to ask at once whether a considerable part of our time and space here has not been devoted to tracing out the connection between the poems and the guiding threads of the work. Undoubtedly I have endeavoured to do so with all fairness to the poet, with what success the reader must judge. But for this very reason, that we have looked somewhat closely into the picture in detail, we are now fairly entitled to fall back a little, and take a survey of its general effect.

*"FIVE YEARS' PENAL SERVITUDE."**

It is probable, indeed most probable, that the majority of persons who may wish to read this work will be stimulated to do so by mere curiosity. If so, we can assure them that all their curiosity will be not only satisfied, but amply satisfied. As a record of all the inner life of Newgate, Millbank, and Dartmoor Prisons, it is probably as complete as it could be possible to obtain. The author was sentenced to five years' penal servitude. He was a merchant; he appears, according to his own statement, to have suffered in the place of somebody else, who had taken wings, but he does not dispute the justice of his sentence. He is a man of education, of culture, and of refinement. It may, therefore, be taken for granted that the punishment of five years' penal servitude was to him painful beyond expression. He has, however, outlived it; and if he did an injury to society—we do not say that he did—in the course of his early life, he may be said to have

* *A Doune Lass.* By the Author of "Citoyenne Jacqueline," "A Garden of Women," &c. In Two Vols. (Smith, Elder and Co.)

* *Studies in the Idylls.* An Essay on Mr. Tennyson's "Idylls of the King." By HENRY ELSDALE. (Henry S. King and Co.)

* *Five Years' Penal Servitude.* By ONE WHO HAS ENDURED IT. (Bentley and Son.)

more than repaid society by the information and the suggestions contained in this work.

The author first takes us to Newgate, the interior and the regulations of which are described in minute and observant detail. A good share of curiosity, a quick eye, and an apparently large insight into character, enable him to produce very life-like sketches, One thing struck him about Newgate—its scrupulous cleanliness. He says, "I have always had a great aversion to dirt, and before I came here thought that nothing could be too clean. But so fearfully, spotlessly clean was this terrible little cell, that I felt as if a little dirt, if I could only discover it, would be a comfort—would give the place a more habitable look." The governor (at that time) of the gaol, with his ever-smiling face and perfect rows of teeth is photographed to the life. Our friend did not like him—not because of the difference of their position, or from any harshness or unkindness, but because of his perpetual smile. The chaplain, on the other hand, is spoken of with both good feeling and admiration, and it will be gratifying to all to read what is said of him. Our readers shall see:—

Here let me express how highly I appreciate this gentleman. During my stay in Newgate, which was for many weeks, I received from him the very kindest treatment. Without being obtrusive, he kindly and lovingly urged his great Master's message. How often have I since recalled to mind the many little acts of kindness, and the encouraging, really sweet words of comfort, "words in season," I have received from him; and frequently now do I remember more than one conversation we have had together. I visit London occasionally when business or family matters require me to do so, and several times have I seen him in the streets, and have been sorely tempted to go and make myself known, and thank him once again for all he did for me during those dreadful weeks I spent at Newgate. Never have I met a man more fitted for his office than he is. Few men have the gift—and it is a gift which many good men try in vain to attain—of dropping in a few seasonable words, conveying comfort judiciously mingled with reproof, that Mr. Jones possesses. Without being obtrusive, with a complete absence of anything approaching to "cant," he has the happy knack of just saying to an erring man the right thing at the right time, and in the right way. If I read him aright, no one would sooner see through the hypocritical dodges of the "very repentant sinner," or give less encouragement to mock sighs and crocodile tears of the man who "doth protest too much," and who is far too ready to be "converted" by the "parson's patter" if he sees a chance of its getting him any prison indulgence. I only wish more of our Church clergy were like this truly worthy man. If half our English churches had incumbents like him, it would be a blessing to our country. Should these pages ever meet his eye, let him have the satisfaction of knowing that one, at any rate, of his "parishioners" thinks of him with gratitude, not merely for his acts of kindness in a time of bitter, deep adversity, but for having caused a new light to spring up in his heart.

Our author seems to have got along pretty well with governors and chaplains all through, although not so well with some of the warders, for a reason which, presently, we will let him mention. Of personal complaints he makes, on the whole, extremely few—fewer than we could have imagined, when we consider that the nerves must often have been in a painful state of tension, and the judgment as often apt to be led astray by feeling. His detailed criticisms also are not many, but once or twice they are very plain, as for instance:—

After the morning exercise dinner is served, consisting of a few potatoes, bread, and some two or three ounces of meat; or soup made from the liquor the meat of the day before was boiled in, and vegetables. Let me here remark that, of the four prisons I was in, the denizens of Newgate are the worst fed of any. This applies both to quantity or quality. Newgate, I believe, is under the management or superintendence of that august body the Court of Aldermen, interfered with now and then by the still more august body the Court of Common Council. Every member of these two bodies has naturally, and *ex-officio*, a perfect abhorrence of naughty people who get into prison, never mind whether eventually they turn out to be innocent or not. Such people of course must be punished. Punishment is the very antithesis of enjoyment or pleasure, and no people in the world appreciate the pleasures of good dinners and the enjoyment of good digestion better than Aldermen and Common Councilmen. If good digestion is a pleasure, bad digestion is logically a punishment, and, truly, whoever invented the mode of boiling the beef as they do at Newgate went far in carrying out this system of deterrent punishment. If the object is to make the meat as hard and indigestible as possible, and at the same time impart as little flavour and nourishment to the "soup," it is attained to perfection. The Newgate Francatelli should give the world his receipt. With the same materials properly cooked, really good dinners could be given to the prisoners; but the object is, not to get the utmost nourishment out of the meat, but to prevent the meat losing as little weight as possible in the process the authorities facetiously call "cooking."

Let us remember, in reading what we have quoted, that probably the prisoners' fare in Newgate seemed to be worse from the effect of contrast.

How the hours and the days are spent in these establishments is described with the utmost minuteness, and we may just say that no one, after reading what is here written, is at all likely to commit a crime for the sake of seeing what the inside of a prison is like, or of knowing what work is done. All through—wherever it may be—the life is hard, so hard and so often untempered that one is sometimes driven to ask whether any ordinary crime should be punished to such an extent? Our own feeling, after reading this work, is that the punishment is often uselessly excessive, doing no good to the State which inflicts it, or the prisoner who receives it, and therefore doing harm, inasmuch as the prisoner is prevented from contributing by his labour to the general wealth and welfare of the State. Kinds of punishment we need not discuss, excepting to say, once for all, that of all the senseless and useless punishments that of oakum-picking is probably the worst.

From Newgate our author was sent to Millbank, where he was to work at tailoring. His introduction is thus described.

So soon as all the others in the ward were set to work, the Irish warder, or "Paddy," as he was called by his flock, came into me, accompanied by a prisoner, bringing materials to set me to work. A bundle of drab coarse cloth was thrown down.

"Now you must make that jacket."

"But, sir, I know nothing of tailoring."

"Och, we'll soon make a tailor of you," said he. "Look ye here, now, undo that bundle"; and as he spoke, I obeyed, and all the various pieces, ready cut out for a similar jacket in shape to the one I wore, fell upon the floor.

"Now," said Paddy, turning to his man beside him, "give him a needle and thimble, and a hank of thread, and we'll see what he can do."

I was fitted with a thimble, had thread, a piece of beeswax, one needle, and a pair of scissors supplied o me.

"I'll be bound I'll make a tailor of ye in a week. Try your hand on that. If ye do it wrong, ye can just undo it and do it again. I shall give an eye to ye, and see how ye get on. Maybe I'll give ye a bit of a help to show ye."

"Thank you, sir," I replied. "I am afraid I shall not make much of a hand at first, but I will do my best."

"That's it—yer best. The greatest man alive can't do more than his best. Och, we'll make a mighty fine tailor of ye now before ye leave us." He turned away, closing the door after him.

But we cannot follow the author all through his five years' life. He was kept to tailoring, and when sent to Dartmoor was promoted to a superior position amongst the prisoners, and afterwards to one still higher, in which he scarcely felt himself to be a prisoner. He earned the whole of the marks that he could possibly earn by good conduct, and so found himself released much before his time. When in London he wisely put the Channel between himself and England, and therefore had no report to make to the police—a fatal necessity in many cases where the police "round upon" a man, and in their spiteful brutality, ruin him a second time.

While out of the animated details of a prisoner's life it may be possible to extract some amusement—as even prisoners themselves do, and therefore this book will be found a singularly interesting one—its value is greater than this. The practical suggestions made by the experience of the writer are of great value. His most important relates to the classification of prisoners—

The glaring evil of the present system is the want of some proper mode of classification of prisoners, and the mixing up together of comparatively innocent men, and young men in particular, with hardened old offenders—professed thieves, who, if they could earn money honestly, prefer to earn a less amount by evil and dishonest means—men whom no amount of imprisonment, as at present carried out, can, or has reclaimed, and who come back time after time, "lagging" after "lagging," till death at last, in the prison infirmary, closes their career.

The opinion I have formed, based on four long years' experience, is that the mixing of prisoners together is radically bad, and should at all cost be done away with. Men who are imprisoned for a first offence, whether it be in a county gaol or a convict prison, should most certainly be kept perfectly distinct from "second-timers," and not on any account be brought into contact with old offenders, who in too many cases simply complete their education in vice. The punishment of penal servitude falls very unequally upon different classes. To a large number of criminals it is merely so many years being shut up in prison, restricted from doing their own will, and being compelled to labour, to a certain extent, whether they like it or not.

To the man in a good position, it is moral death, accompanied with ruin and disgrace to his family and relatives. The actual punishment to men in my position is not the confinement, the coarse but wholesome food, the discomforts, and work: it is the terrible fall in social position, the stigma that clings to a man not only all his life, but, after his life is ended, to his children.

This suggestion is forcibly repeated, and with a natural bitterness of tone. It is one which can hardly be too carefully considered by those who have the making and the administration of the law.

But while our author would discriminate, he would do so carefully. He acknowledges that there are some, apparently, whom no tenderness can reach. There are gaol "birds" whose tendencies and whose character are foul and bad beyond all description. How did this happen? It did not happen. They have been made what they are to a great extent by the administration of the law under which they have suffered.

THREE MAGAZINES.

It is a curious illustration of the solidarity of all human interests, that a dead season seems to affect them all alike. On the face of it there seems to be no particular reason why periodical literature should imitate the dulness of politics, or why magazines should be stupid, because the stock market is weak. But the fact is certainly so. Whether it be that there are too many or too few spots in the sun, or whether it be that there is something wrong with the magnetic pole, setting the electric currents of the world out of order, we are not philosophers enough to know. But, however, it has come about, the Shakespearian epithets, "flat, stale, and unprofitable," are just now singularly applicable to things in general and to magazines in particular. We do not blame either editors or writers. In fact, we ourselves feel the "drowsy spell" too strongly to take offence. Strange, indeed, would it be if three magazines such as the *Contemporary*, the *Fortnightly*, and the *Nineteenth Century*, should be capable of urging on a tempestuous career of originality and sensation when all the world and his wife have put on their nightcaps, when Lord Beaconsfield is too languid for epigram, and the poor old Pope too feeble to curse.

However, there are some redeeming features amidst the dead level of the month, and these are most noticeable in the *Nineteenth Century*. Mr. Gladstone's article on the "County Franchise," in reply to Mr. Lowe, is one of the ablest and most interesting fragments of political writing that the periodical press has ever given to us. The difference between a superficial and a thorough treatment of a subject is rarely so well illustrated as in the contrast between Mr. Gladstone's arguments and those of his former colleague. He does not deny that an extension of the franchise may at first be unfavourable to the Liberal party; he owns all the charms of antiquity, and all the venerable interest that attaches to survivals of a departed past; he is fully aware of the importance of a higher education for the development of true political instincts; but he shows his firmer and more comprehensive grasp of the issue by insisting on the paradox that it is just the want of education amongst the agricultural labourers which makes an extension of the franchise to them one of the first duties we owe them. "The liberties of our fellow subjects," he says, form "a theme of too high a nature to be determined by the interests of party. They ought to be extended irrespective of their effects on party, to the furthest point compatible with the well-being of the constitution, with the established public order under which we live. They are a gift so good in themselves, so full of educating power, so apt to enhance and multiply the aggregate of the nation's energies, that nothing can equitably be placed in competition with them, unless it be the security of that public order." Mr. Gladstone then proceeds to show that the evils of an extended franchise are all of a superficial kind, affecting mostly matters of taste and sentiment; while, on the other hand, the good effected by it goes to the very heart and life of the nation. On the whole, if the late Premier must wield the pen instead of commanding the Opposition, we trust he may be persuaded to give to politics faculties which seem to be only distraught and paralysed when tempted into the mazes of theology. Another article which has already attracted considerable attention, is that of the Rev. J. G. Rogers on "The Church Congress and Nonconformity." The very appearance of this article in one of the foremost organs of opinion is in itself a satire on the stolid persistency with which the characteristic figures of Church Congresses affect to ignore English as distinguished from Anglican Christianity. We are far from overestimating the place of Nonconformity in English Christianity. But at any rate, the latter is not more than one-half "Anglican," even if so much as that. And for a body of men who, if they do not read the daily papers, at least cannot walk about the streets with their eyes shut, to treat Dissent as a morbid excrescence foreign to the religious life of the nation is ridiculous. Mr. Rogers' principal point, as indeed it was almost the only one raised at the Congress in reference to Nonconformity, is the tone adopted on the Burials Bill. He very accurately distinguishes between the "clerical spirit" and the proper feelings of a clergyman. The distinctive note of the former is the Divine right of the Church; and Mr. Rogers justly observes that while many

laymen are thus "clerical" in spirit, many clergymen are thoroughly anti-clerical. It was this spirit which was most prominent at the Congress, and which dictated the tone of intolerance towards all outside, which Mr. Rogers powerfully condemns. He holds up to just ridicule the superstitious ideas of the Bishop of Lincoln, who was not at the Congress, but in his address to his own diocesan conference "furnishes the most remarkable illustration of the spirit which prevailed at Croydon." That bishop's representation of the Almighty as a landowner, who, if his "acre" were touched, would punish the nation with "famine, flood, pestilence, and war," would, if it had occurred in an address of Mr. Bradlaugh's, have been held up to execration as coarse blasphemy. But there is no irreverence like that of those who think themselves the privileged children of the sanctuary. As Mr. Rogers well observes, "it is not Dissenters who have most reason to dread the introduction of a spirit like this into the controversy between themselves and the Church." Farther on the objection is considered that if rights in the churchyards are conceded to Dissenters they must needs be granted to unbelievers. We shall not be regarded perhaps as impartial critics; but we must do Mr. Rogers the justice to say that the passage in which he deals with this objection is a very fine specimen of argumentative eloquence, and contains the key to many difficulties of the time. "Sentiment is not always a safe guide, and certainly should not be allowed to override reason or justice. . . . If indeed the question be looked at fairly, it will be seen that there is far sadder desecration under the existing system than under that which Mr. Osborne Morgan proposes. . . It is simply a question whether the purity of a human soul or the supposed sanctity of a bit of ground is the treasure to be most carefully guarded; for in the one case it is the clergyman, whereas in the other it is only the grave, which is desecrated."

The *Fortnightly* presents us with Professor Tyndall's Birmingham address in an amended form, and the *Contemporary* provides us with an antidote in the form of a criticism by Mr. George Peard. It strikes us that both writers are like children trying to catch a rainbow, and ignorant that after all the secret of the charm of the thing is in themselves. It may be said perhaps that science *has* caught the rainbow. No; it has caught some vibrating molecules—but how a rainbow is made out of them God only knows. We rather think the secret lies in that human life which science is disposed to eliminate as infinitesimal. The *Contemporary*, true to its new policy of letting the serpent bite only to exhibit the virtues of an antidote, gives us Professor Beyschlag's second and concluding chapter in defence of St. John's Gospel against Renan. There have been cases in which serpent-charmers have succeeded in coaxing the creature to bite, but could not make the antidote work. The heavy, tedious, and obscure arguments of the learned German almost make us apprehensive lest the conductors of the *Contemporary* should have a similar experience. Lovers of scandal will find interest in the triple-starred article on "Fashionable Farces," and in the extremely ambiguous note at the end about the assumptions of the *World* as to its authorship. For ourselves, we can only say—

Non ragionam' di loir' 'ma guarda e passa.

CHILDREN'S BOOKS.

II.

Messrs. Cassell have, as usual, made a fair contribution to this department. Their books are not all equal in point of literary merit; but all are beautifully illustrated, and will no doubt meet a variety of tastes. First and foremost we should rank "Silver Wings and Golden Scales," in which one of the authors of "Poems for a Child" (1)—whom we should fancy to be the ingenious "A." of that delightful volume—has done not a little to excite in young folks an interest in natural history, and a curiosity about animals and a love for them. There could hardly be a more attractive theme, and "A." has clearly written *con amore*. What adds great interest to the information given in this volume is the frame-work of dialogue in which it is set. The various members of the family question and pass remarks, and so a sense of variety and relief is skilfully given. Whether we listen to accounts of caterpillars, bees, butterflies, wasps, gnats, cockchafers, dragon-flies, beetles, or spiders, the light grace and occasional *naïveté* of the style is charming. "A." has availed herself of a good deal in the most recent researches, and has introduced some of that knowledge with picturesque effect. Every page is brightened by beautifully-executed engravings, which are sometimes ingeniously distributed over the page, and margins and head and tail pieces are made out in original and uncommon ways. Not a few children, we are certain, would prefer this to any story-book.

"Field Friends and Forest Foes" (2) may be taken as a kind of complement to the above. It deals with a variety of quadrupeds, both tame and wild, telling of their ways and their characteristic points. Miss Browne writes clearly and well, but is not so ingenious and practised a writer as "A." Still the book is most interesting. She has spared no pains to get at her facts; and it is a great compliment to her when we say that her chapters about horses and cattle, sheep and goats, are as interesting as those about lions, leopards, hippopotami, bears, and tigers. And we believe that not a few of the little folks will enjoy as much as any part, the chapters on hedgehogs and porcupines, and rats and mice, which are very interesting. The volume is rich in pictures, and those of deer are very fine indeed.

(3) "The Queen of Picture Books," is more of the nature of the now old-fashioned ordinary children's albums, and is intended for younger children; but the pictures are good in style and large in size, and the book may be recommended.

Now, having presented a fair choice of some bright, attractive books of a more useful kind, we may quite legitimately turn to the pile of stories before us—in all sizes and shapes, we had almost said and in all colours of binding. Duty before pleasure always; and having done our duty, we shall now have the pleasure. First comes "Our Trip to Blundertown" (4) a most ingenious, lively, and brilliant boys' book. It is, in some respects, too close an imitation of "Alice in Wonderland" perhaps; but then the author frankly tells that he meant it to be so, and we don't see that he should be very severely dealt with on that score. Is it a punishment to be reminded of those whom we love or who have given us pleasure? Fie on the boy or girl, or the man or woman either who would say so and act so! Jean Jambon—and a mystery is wrapt up surely in that odd arrangement of letters—takes us to a world where certainly things are not as they should be; whether they are as they seem is another matter. His three adventurous young heroes, at any rate, get more than they expect, and so will the reader. The fun is often delicious, but occasionally it is forced, and some of the *puns* are feeble. Why so clever a writer should perpetrate those two in the Preface, to the injury even of respectable small capitals, who can't avenge themselves, is, and will be, a mystery to us. The sport of the bicycling, however, is admirable, and we confess we have enjoyed the account of that porter who tells the trio, "Porter's no good that bean't stout, you know." "O, but you're so stout," said Jaques. "O no, I ain't So's Stout," said he, "I'm Dublin Stout." "If you're doubling stout," said Duval, "that's as stout as can be, isn't it?" "No, it ain't, I'm more than that already. Don't you know treble X when you see him?" "Oh, yes, I know now," said Jaques, "I've heard papa say that X is an unknown quantity, and you're three times him, ain't you?" The porter was off by this time. Mr. Doyle's pictures are themselves worth the price of the book—quaint, characteristic, really funny.

(5) "The Two Supercargoes" is a book of a very different stamp. It is a story of adventure and incident quite in Mr. Kingston's line. There is the attraction of sea-life well described, then that of the forest and the swamp, and escapes from wild animals, and hospitable and unexpected entertainments from natives, and seizures by wild animals, and girls carried off by apes; and any boy, even though not of a very lively imagination, will see even from this meagre account how appetising the book must be. It is written in Mr. Kingston's vigorous style, and the pictures are mostly good, but too much of the sensational element appears in one or two of them for our taste.

(6) In the "Three Admirals" Mr. Kingston, on the principle of presenting a choice for tastes within a certain range, has given a story of shipwreck, caverns on desert islands, and what follows out of these circumstances; but he has also managed in the latter part of the story to give a glimpse of slave dhow chasing on the African coast, and were it for nothing but that chapter we would say this this book deserves to be read by boys. Mr. Kingston is always manly, and usually tries to enforce a good lesson. The pictures in this book are hardly equal to those in the other one.

"Tales and Legends" (7), which is translated from the German of Villamaria, is a book quite after the old style of German Mahrchen. It is full of extravagant fancy, quaint, sometimes graceful, occasionally clumsy, and here and there we have glimpses of the true German humour, which is void of the delicacy we associate with the highest creation of this kind. Very noticeably is this seen in the pass in "Rhine Ever," beginning at the top of page 113. It is simply grandiloquent, and suggests melodramatic machinery, always suggestive of false notes in this class of work. We like best "The Dwarf of Venice;" because the atmosphere lends itself more readily to this kind of effect. The cuts are very good indeed; and, we dare say, many children will prize the book, which will make a nice present.

(8) "A Great Emergency" is a work of more art than is shown in most books of the kind. It seeks to represent quietly various aspects of youthful life; but the author aims at dramatic form. The first story, which gives the title to the volume, is really an exquisite piece of work—full of quiet truthfulness. It is a story of a runaway escape told by one of the delinquents, and very natural and unpretending is the way in which the main facts are circumstantially set forth. Mr. Rowe, the boatman, is admirably filled in; and yet it is done exactly in such away as a boy would think of Rowe, and as he would write down, if he could write down, an account of his impressions as he goes along. There is a sustained and unhurried quiet about the style which will perhaps be against the book—as we fear, also, the style in which the publishers have sent it forth may be against it among the showy Christmas books, but it has more of truth and study in it than many of them; the other stories as fully bear this out as the first one, though we have not space minutely to describe them. We cordially recommend this rather dull-looking volume to any person who may want a good story-book for a thoughtful boy.

"Prince Ritto" (9) is a charming little fellow, but Miss Currey has dressed him in somewhat old-fashioned clothes. She is very good when she takes Ritto to the forest with his sister, but the descriptions of court and camp are conventional, and the wicked old chamberlain, and much of the same thing, sound in our ears too like reminiscences of something else; but the "Four-leaved Shamrock," and the search for it, and what came of it, shows so much invention and purpose, that we hope to meet with Miss Currey again. The illustrations are hardly so successful as we had hoped; but something may be due to the process by which they are rendered.

In "The Child of the Cavern" (10) Jules Verne has built a most exciting romance on certain facts and possibilities of mining life in Scotland. It is somewhat remarkable that he should have gone to that region for his scene and his subject; but he connects his scientific knowledge with so much that is fantastic and awful, and by such imperceptible degrees indissolubly interconnects them, that he seems to be justified of his work. Once begin to read and you find it enthralling. You wonder at your acquiescence and the strange, almost magical, power lodged in the mind of this man. He floats you quite away from the firm ground to a cloud-world, and you don't know it, and are almost inclined to insist that you are still on earth. Mr. Kingston says well, "In spite of the sober-minded character of the population of Scotland, Jules Verne has, by the magic power of his pen, converted it into enchanted ground. He has called into existence a mine of fabulous wealth,

(1) *Silver Wings and Golden Scales.* By one of the Authors of "Poems for a Child." (Cassell, Petter, and Galpin.)

(2) *Field Friends and Forest Foes.* By PHYLLIS BROWNE. (Cassell.)

(3) Sunday School Union.

(4) *Our Trip to Blundertown.* By JEAN JAMBON. With Sixty Illustrations by Charles Doyle. (William Blackwood and Sons.)

(5) *The Two Supercargoes: an Adventure in Savage Africa.* By W. H. KINGSTON. With Illustrations. (Sampson Low and Co.)

(6) *The Three Admirals, and the Adventures of their Young Followers.* By W. H. KINGSTON. With Illustrations. (Sampson Low and Co.)

(7) *Tales and Legends of Giants, Fairies, Dwarfs, Water Sprites, and Hobgoblins.* From the German of VILLAMARIA. With numerous Illustrations. (Marcus Ward and Co.)

(8) *A Great Emergency, and other Tales.* By J. H. EWING, Author of "From Six to Sixteen," &c. With Four Illustrations. (G. Bell and Sons)

(9) *Prince Ritto; or, the Four-Leaved Shamrock.* By FANNY W. CURREY. With Ten Engravings. (Sampson Low and Co.)

(10) *The Child of the Cavern; a Strange Doing Underground.* By JULES VERNE. Translated by W. H. Kingston. With numerous Illustrations. (Sampson Low and Co.

and placed in it a being endowed with superhuman power, who performs wonders unsurpassed in the present prosaic age." It is a fascinating and powerful book; and if the illustrations are not equally so, that is because the subjects are often beyond the power of the pencil.

BRIEF NOTICES.

The Hermit of Livry, a Tale of the Days of John Calvin, by EMMA LESLIE (Sunday School Union), is an attempt to bring before the reader some aspects of French society in the earliest days of the French Reformation. The Hermit of Livry, who is represented as having been burned at the stake in front of the Church of Notre Dame, is apparently put in the foreground, partly because of some mystery in his movements, and partly because he was the successful though secret preacher of the doctrines of the Reformation. Calvin stands prominent, at first, as an ardent and bigoted child of the Church. Here the writer is very true to nature, for what Calvin was after his change he certainly was before—a man of surpassing ability, but at the same time of an intolerant disposition. But the tale is decorated with many characters, some of them carefully studied, and altogether it a successful and not inartistic production.——*In the Years that are Told*, by ROSE PARKER, Messrs. Ward, Lock, and Co., have given us another volume of their admirable "Lily Series," which includes some of the best of American writings. There is a kind of nameless charm in this retrospect of a life mellowed by the memories of many years with all their sorrows and all their happiness. This is, however, a little too much of the affectation of comparison in it, and meanings are forced from, rather than suggested by, analogies. ——The motive of the writer of *Perils*—a novel in two volumes, by the author of "Reminiscences of a Lawyer" (Remington and Co.)—is a good one, although we are not accustomed to see the evidences of the Christian faith argued and illustrated in this form. Two young Harrovians are the heroes: one denies Revelation, the other illustrates, in character and life, its surpassing power. They separate, and ultimately the unbeliever surrenders his unbelief. We can imagine that one or two of the discussions may excite attention, and the tale, as a tale, is well told, but, on the whole, we prefer such discussions in another form.——*Diana Gay*, by PERCY FITZGERALD (Arthur Moxon), is a cheap reprint of one of the author's best novels. Mr. Fitzgerald, when he chooses, can equal Mr. Trollope in society pictures, and he does so here, while in variety of characters he surpasses that writer. But he gives us the impression that he takes pains only at the beginning and end of his works.——*Told by the Sea*, by F. FRANKFORT MOORE (Marcus Ward and Co.), is a collection of three clever sketches written with the originality that we should expect from the author of "Where the Rail Runs Now." There are reasons, however—very obvious we should have thought—why the second tale of "Mr. Plassington's journal" should have been toned down or omitted altogether. It is clever and humorous, but the flavour is badly Bohemian.—— Miss Worboise's industry is exemplary. We have received from Messrs. James Clarke and Co. two new tales by her—*Robert Wreford's Daughter* and *The Grey House at Endelstone*. Both are good, and characterised by that purity of tone which distinguishes Miss Worboise from some other novel writers. Of the two we prefer "Robert Wreford's Daughter," although it possibly cost the writer the least trouble to construct. The characters of Wreford and his first wife are drawn with great skill. Miss Worboise shows that there can be as much romance and as much interest rife amongst the members of a Hackney Baptist church as there can be even in Belgravia, just as Dickens showed that there could be as much amongst the poor as amongst the rich.——*Little May's Friends*, By ANNIE WHITTEM. With Ten Illustrations by HARRISON WEIR. (Griffith and Farran.) Little May was the daughter of a sea-captain. She was confined to her bed, but even there she had her pets. It was thought desirable to send her into the country, and then the enjoyment of her life began, although, still, spinal weakness made it impossible for her to walk. Here she had pets and pets, some of which Mr. Weir has drawn for us. She lived in a little cottage, made all sorts of friends, and exercised her own kindly influence on all around her. The conception of "Young Daniel" here is decidedly clever, and the tale one of the best all through.——*Talent in Tatters*—by HOPE WRAYTHE (Griffith and Farran)—is also, we fancy, by a new writer, whom we are glad to welcome, for it gives us another assurance that if the old writers for the young have ceased from their work, some equally good are stepping to the front. Miss Wraythe is one of these. A little ragged boy is the hero of this tale, but he is not altogether of the conventional order. He is respectable, if ragged, and he does not beg, although he will receive—a distinction sometimes with a real difference, but not always so. His adventures from the time he is first introduced to us in the streets of London, are told with spirit and sympathy, and we follow them to the cathedral choir, and afterwards to Eton with unceasing interest. A tale that will be a favourite.——In *Michael Faraday* (Wesleyan Conference Office) Mr. W. R. BURGESS has told with simplicity and power the tale of a great man's life. A small but good book for boys.——In the *Alleged Prophecies concerning Jesus Christ in the Old Testament*, Mr. J. PAGE HOPPS (Trübner and Co.) examines all the passages in the Old Testament which are supposed to contain prophecies concerning Christ. He concludes that they all referred to contemporary events, and had, and could have, no reference whatever to the Messiah.

Miscellaneous.

The subject of the sketch of "Men and Manner in the Pulpit," in this week's *Mayfair*, is the Rev. Teignmouth Shore, at Berkeley Chapel, Mayfair.

THE MARRIAGE OF THE DUKE OF NORFOLK.—A Romish ecclesiastic told me the other day, upon what he asserted to be undeniable authority, certain particulars respecting the forthcoming wedding of the *pièce de résistance* of his Church, the Duke of Norfolk. The present income of his grace, he remarked, had been much exaggerated; it was only £160,000 per annum. The amount of pin-money which, by the marriage settlement, would be granted by the duke to his bride over and above her own exclusive means, was to be £1,000 a year. Then, in case of his grace pre-deceasing the future duchess, 8,000*l.* per annum was to be reserved for her out of the Norfolk property for life or until remarriage. How this agent of the Vatican, whose acquaintance I made while coming through the Mont Cenis Tunnel, came by his information, it is hard to tell. Strange to say, in the same carriage with us was Mr. Palmer, the brother of Lord Selborne, who some years ago created a small sensation by embracing the Roman Catholic faith.—*Mayfair.*

CLEOPATRA'S NEEDLE.—A special meeting of the members of the Royal United Service Institution was held on Friday, in Whitehall-place, London, to hear a paper by Mr. J. Dixon, C.E., giving an account of the steps taken to remove the obelisk from Egypt to England. Admiral Sir E. Ommaney occupied the chair. Mr. Dixon, after a few introductory remarks, said he thought they should accord to the Khedive their warm thanks for the interest he had taken and the support he had given to those whose duty it had been to carry out the objects of those who had found the means to remove the obelisk. He referred to the history of the monument, and to its being composed of granite from the ridge some 700 miles up the Nile. He admired the ingenuity of the ancients who could set up and pull down such immense blocks, and he had often thought that such an example of the engineering skill of the people of some 3,300 years ago should be, for more reasons than one, transferred to the centre of the engineering skill of the present day. The lecturer then traced the steps which had been taken to bring the Needle to this country, reports of which have already appeared, and expressed his belief that it would before long reach England. He was of opinion that the Westminster site was a desirable one. After several questions had been put and answered, a cordial vote of thanks was accorded to Mr. Dixon.

CHRISTIAN EVIDENCE SOCIETY.—The conferences at the City Temple were resumed last Thursday, when Professor Lorimer, D.D., read a paper on "The special necessity and the peculiar hopefulness of the society's work at the present time." Dr. Lorimer remarked that the pressing upon public attention of Christian evidences is an indispensable part of the work and battle of the Christian Church, especially just now, for we are in the presence of some manifestations and developments of the spirit of doubt and disbelief which were never seen before. Three of our most able and influential monthlies are being made the arena of conflict between belief and disbelief before the whole English-speaking world. This should awaken in all Christian men an intense sense of obligation to contend earnestly for the faith once delivered to the saints, and there is special hopefulness about the work, for important concessions have been recently made by some of the most distinguished writers on the side of disbelief. Professor Tyndall concedes that "the religious sentiment has an immovable basis in the nature of man," and acknowledges the existence of a God to whom the religious sentiment is to be directed. John Stuart Mill concedes the historical character of Christ. These concessions afford advantages for enforcing the Christian argument; while the improved weapons and tactics which are now being brought into the field, increase the hopefulness with which the warfare is being carried on. The debate on the paper was adjourned till to-morrow (Thursday).

HYDROPHOBIA is a terrible malady, but the recently reported cases of this disease have thrown the public mind into a state of panic which is, to say the least, unreasonable. Every dog has fallen under suspicion, and the general disposition is to show no mercy, especially to stray animals. The manager of the Battersea Home for Lost Dogs mentions a few facts which should serve to remove much of the alarm which prevails on this subject. He states that since the establishment of the Home 200,000 dogs—most of them vagabond and starving animals—have been brought to the kennels, but in not a single instance has rabies been detected. In hundreds of cases the poor brutes have been treated in the streets as undoubtedly mad, whereas, in fact, they have been suffering from disorders which have yielded readily to kindly and intelligent treatment. The risks from bites is also very much exaggerated. In London policemen are frequently bitten by the animals they seize, but the medical return of the police force do not record a single case of hydrophobia. At the Battersea Home, bites, sometimes of a serious nature, are of daily occurrence, yet not once during the last seventeen years has hydrophobia been the result. The head keeper states that he has been bitten "hundreds of times without ever feeling any symptom of madness or any pain except the natural suffering arising from the injury." It is, of course, the duty of all local authorities to adopt every reasonable precaution against mischief being done by mad or savage animals. Stray dogs especially should be looked after; and, as suggested by the manager of the Battersea Home, it might be well if legislative provision were made for the punishment of those persons—and they are a large class—who, when tired of their dogs, turn them adrift instead of destroying them or finding them a new home. The great and useless multiplication of dogs is undoubtedly a public nuisance and a public danger; but the facts we have mentioned go to show that rabies is of much less frequent occurrence than is commonly supposed, and that a bite even from a vagrant cur does not necessarily mean death to the sufferer.—*Manchester Guardian.*

HOLLOWAY'S PILLS.—The extraordinary range of temperature prevailing in our climate is extremely trying to the delicate-chested, the weak and nervous. All troubled by these afflictions should resolve to resort to this strengthening and regulating medicine immediately they perceive in themselves discomfort or that feeling of restlessness which betokens disordered digestion and defective secretion of bile. One of Holloway's Pills taken about noon and followed at bed-time by a dose sufficiently large to act aperiently will speedily recruit the faulty functions, and restore order throughout the whole system. A treatment so safe in operation and so successful in result should be known and practised when, from cold and sundry other causes, disease is attempting to gain a vexatious footing.

YOU can expend your entire income and yet insure its return without further outlay or liability of any kind. On all purchases ask your tradesmen for Coupons of the General Expenditure Assurance Company (Limited). Head Offices, 19 and 21, Queen Victoria-street, E.C.

OLDRIDGE'S BALM OF COLUMBIA.—By the increasing demand for this famed Balm may be estimated its value and efficacy for replenishing, invigorating, and preserving the Hair either from falling off or turning grey. Without it no toilet is complete. It imparts to the hair a bright and glossy appearance, frees it entirely from scurf, and will not soil the most delicate fabric worn as headdress "at home" or in promenade. In the "nursery" its use is invaluable, as it forms in infancy the basis of a healthy and luxuriant head of hair. Sold by all perfumers and chemists, at 3s. 6d., 6s., and 11s. only. Wholesale and retail by the proprietors, C. and A. Oldridge, 22, Wellington-street, seven doors from the Strand, London, W.C.

PERFECTION.—Mrs. S. A. ALLEN'S World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is speedy and thorough, quickly banishing greyness. Its value is above all others. A single trial proves it. It is not a dye. It ever proves itself the natural strengthener of the hair. Sold by all Chemists and Perfumers.

Mrs. S. A. ALLEN *has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.*

Mrs. S. A. ALLEN'S Zylo-Balsamum, a simple tonic and hair-dressing of extraordinary merit for the young. Premature loss of the hair, so common, is prevented Prompt relief in thousands of cases has been afforded where the hair has been coming out in handfuls. It cleanses the hair and scalp, and removes dandruff. Sold by all Chemists and Perfumers.

CARDINAL ECRU, OR CREAM.—JUDSON'S DYES.—White goods may be dyed in five minutes. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, clouds, blouses, Shetland shawls, or any small article of dress, can easily be dyed without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle. Sold by Chemists and Stationers.

INVALIDS.—Consumption, Asthma, Bronchitis, Diseases of the Heart, Dropsy, and Tumours quickly cured by Abercrombie's New Solvent Process. Success testified by many ministers and others, with their respective names and addresses added Inquiry courted. Post Free Six Stamps.—10, Claremont-square, London, N.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

KINAHAN'S LL WHISKY.—Universally recommended by the Medical Profession. A pure old spirit, mild, mellow, delicious, and most wholesome. Dr. Hassall says:—"The samples were soft and mellow to the taste, aromatic and ethereal to the smell The Whisky must be pronounced to be pure, well-matured, and of very excellent quality." Wholesale, 20, Great Titchfield-street, London, W.

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Advertisements.

IMPORTANT NOTICE.

A LARGE BAZAAR in aid of the Funds of the NEW SUNDAY SCHOOLS and Christian Institute (now erecting in Priory-street), will be held on NOVEMBER 28, 29 and 30, in the MUSIC HALL, HASTINGS.

Mrs. BRASSEY has kindly consented to open the Bazaar, on Wednesday, Nov. 28, at twelve o'clock.

A large assortment of Useful as well as Fancy Articles will be offered for sale at moderate prices.

Admission—First day, 1s.; following days from twelve to six o'clock, 1s.; Evenings, 6d.; Family Tickets, for three days, 2s. 6d.; Single Ticket, for three days, 1s. 6d.

HOME FOR LITTLE BOYS.

The Committee have the pleasure to announce that JOHN WALTER, Esq., M.P., has kindly consented to Preside at the ANNUAL FESTIVAL DINNER at WILLIS'S ROOMS, St. James's, on WEDNESDAY, 28th November. Names of Gentlemen willing to assist the Committee in their work by acting as Stewards will be thankfully received.

FUNDS are urgently NEEDED to feed, clothe, and educate the 300 boys now in the 10 Homes.

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WANTED (after Christmas), by a Lady, a SITUATION as HOUSEKEEPER, or Companion to a Lady, or any place of trust where nothing menial is required. Good references. Address, M. H., Maiden Newton, Dorset.

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76, Wimpole-street, Cavendish-square, W., June 15, 1876.

F. W. Darlow, Esq.

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GARTH WILKINSON, M.D., M.R.C.S.E.

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50, Hilmarten-road, Camden-road, N., August, 1877.

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EDWIN PAXTON HOOD.

From RICHARD C. SHETTLE, Esq., M.D.

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RICHARD C. SHETTLE, M.D.

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Boothby Graffor Rectory, Lincoln, May, 18, 1877

DEAR SIRS,—I enclose cheque for the Wristlet and Belt for my friend, and have great pleasure in saying that I have certainly found the Belt you sent me last November to be of the greatest benefit. With perfect truth I can say I should not like to be without one now. I have had no lumbago or rheumatism since I began to wear it; and you are quite welcome to use this letter as a testimonial.—From yours faithfully,

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